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ASPECTS OF THE HOLY COMMUNION

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ASPECTS

OF THE

HOLY COMMUNION

BY THE REV.

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PREFACE

So many books have been written on the Holy Communion that it may seem a needless task to add another to their number. Whoever makes such an attempt ought to show, as a warrant for his action, that he hopes to contribute something which has not hitherto been supplied. The author believes that the present book contains such a contribution, and he ventures to hope that, by reason of its comprehensive character, its influence may be for the reconciliation and harmonising of views that are commonly regarded as opposed and discordant.

The wide differences of opinion which exist among Christians concerning the Holy Communion are, alas! only too evident. The apple of discord has been thrown down on the very table of love, and the Sacrament of unity has been used as an instrument of separation. But when the causes of disagreement and division are carefully considered, it will almost certainly be found that they are due to the partial and incomplete apprehension of undoubted truths. Certain conspicuous aspects of the Holy Communion are considered so fixedly and exclusively, that other aspects are not regarded at all, and, as the inevitable result, a limited

and incomplete conception of the Sacrament is held for the whole truth.

In some respects the Holy Communion resembles a great mountain, lofty and broad-based, and extending over many leagues of country. Approached from one side alone, it bears a certain contour which is quite unlike its appearance when regarded from a different point of view. One who knows the mountain well as seen from the east, may fail to recognise it at first when he views it from the south. The same aspect, too, though unchanged in its features, alters greatly in its expression. It has one appearance when mantled with the snows of Winter, and another when green with the freshness of Spring. It does not look the same under cloud and tempest as it does when basking in the sunshine of an unclouded sky. So also with the Holy Communion. Noble in its simplicity as any mountain, it extends over centuries of history and through every variety of human experience. Thus the appearance it presents varies with the standpoint of the spectator, and the circumstances under which he regards it. Its full meaning, however, and its true significance cannot be comprehended unless it is viewed from each side in turn and under every condition. An attempt at this is made in the following pages, wherein the various aspects which the Holy Communion presents are successively considered. It is by the recognition and union of the truths thus separately viewed and valued, that we shall be able to reach the final and complete truth of which they are each a partial expression.

The author sends forth this book with a prayer in the words of one of those venerable liturgies which

have been amongst his best teachers, that God, uncovering the veils of enigmas which mystically surround this holy rite, may make them gloriously manifest to us, and fill our intellectual eyes with incomprehensible light.[1]

[1] Prayer of the Veil in the Liturgy of St. James.

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ASPECTS OF THE HOLY COMMUNION.

I. MEMORIAL.

"This do, in remembrance of Me."
1 Cor. xi. 24 and 25; St. Luke xxii. 19.

Amidst the great men who have appeared on the field of human history and who still continue to occupy a place of honour in the memory of mankind, there is One to Whom is offered such reverence, thanks, and adoration as are given to no other. Of His life and work we possess but scanty records,—four brief memoirs written by some of His disciples—yet throughout the nineteen centuries that have passed since He vanished from the earth, His memory has been cherished with an intensity of devotion to which no parallel can be found.

This remembrance of Jesus Christ by those who call Him Lord and Saviour is not merely due to the spontaneous action of individual minds; it is also due to the continual efforts of that great Society which exists for the purpose of perpetuating His memory, teaching His doctrine, and carrying on His work. The Catholic Church is to the world the historic memorial

of her Founder. Wheresoever she offers her worship and proclaims the message with which she is charged, there also she is a witness for her Lord, a reminder to men of what He was, and is, and shall be, and a living monument to His memory.

When we ask how it is that the Church has been able to bear this unfaltering testimony during so many ages, and to endure through countless shocks and changes as the monitor to men of their Redeemer, we learn that within the Church there is a memorial act which is the quickener of her own memory of her Lord. All her recollections of Him culminate in that act, from which they radiate afresh as from a focus of light and love. That "sacramentum memoriae," as St. Augustine terms it,[1] effectually brings to the remembrance of Christians the person of their Master, and in the brief compass of its celebration commemorates the whole tragedy of man's redemption. Just as the Church is Christ's authentic memorial in the world, so the Holy Communion[2] is His authentic memorial in the Church.

As such it is supreme, not only in regard to its truth and power, but also in its origin. For, it was instituted by Christ Himself and by Him ordained to be His memorial in the Church. He Who did not baptize, was yet the first celebrant at the First Communion, and showed by word and deed to His Apostles how to perpetuate His memory in the rite He instituted. Following His example and obeying His words, the Apostles celebrated the Holy Communion, and to them in an unbroken chain have succeeded the

[1] *Contra Faustum*, xx. 21.

[2] See Note A.—Names and Titles of the Holy Communion.

bishops and pastors of the Church, who have continued to make the Lord's Memorial after the pattern that He Himself set.[1]

Although the Holy Communion is the only memorial of Himself appointed by Christ, the love of His followers has moved their hearts and guided their hands to fashion many others. Architect and sculptor, painter and musician, author and preacher, have vied with each other in commemorating the Founder of the Christian faith. But neither architecture nor sculpture, neither painting nor music, neither literature nor oratory have superseded the primitive memorial. In its simplicity and pathos, its beauty and dignity, it remains unequalled, and all other efforts at commemoration do but deepen the Christian's sense of the sufficiency of the one memorial.

When instituting it, our Lord used solemn words which are recorded twice by St. Paul and once by St. Luke, "This do, in remembrance of Me."[2] Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. The word ἀνάμνησις in its primary meaning denotes a mental act, by which we are enabled to recall into consciousness some idea stored in the memory. Such an act is accomplished by the mind alone, and may take place while the body lies passive, with closed eyes and motionless limbs. But the remembrance desired by our Lord cannot be of this kind, for it consists in certain outward and bodily actions, as well as in an inward and mental movement. In these actions every one of the five

[1] See Note B.—Recent theories as to the origin of the Holy Communion.

[2] See Note C.—Narratives of the Institution of the Holy Communion.

senses has its part, and thus the mind is reached through each of its five gateways, so that the whole nature of man is influenced by this memorial act. The word "commemoration" is therefore a better translation than "remembrance," for it presupposes some external action in harmony with the internal thought. On the other hand, its suitability is impaired by its common association with what is not regular and continuous, but only occasional and perhaps fitful. The best translation is found in the word "memorial," whose wider connotation includes both the other words, and adds to them the thought of that which is personal, continuous, and unending: "Do this, for My Memorial."

It is singular how much has been said and written about the noun in this sentence, and how little about the pronoun. Yet it is the smaller word that gives importance to the larger and loads it with the weightiest meaning. The Holy Communion is a memorial of our Lord Himself, not merely of any event in His life, and not even exclusively of that great act of death in which He laid down His life as a victim on the altar. It is therefore a memorial of Christ in His divine and human nature, in His earthly and heavenly state, in all the manifold powers of His personality and being. The words which St. Paul has added to his account of the institution of Holy Communion are frequently made to convey a meaning which is really alien to them. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come."[1] This is often interpreted to mean that the Holy Communion is a memorial of the death of Christ, and it is even urged

[1] 1 Cor. xi. 26.

by some that no other memorial should be made, and that the observance of Good Friday is a presumptuous action, as implying that Christ's own memorial of His death is insufficient and has to be supplemented by the devices of men. But the Apostle's comment warrants no such interpretation. St. Paul does not describe the Holy Communion as the memorial of Christ's death; he says it is the proclamation or shewing forth of that death. In other words, the manner of the ordinance declares and announces the death of Christ, but the ordinance itself is His memorial. To associate the idea of death with the Holy Communion, and to exclude all other ideas as foreign to the celebration, is to misunderstand the whole meaning of the Memorial. By it we are indeed reminded of the passion and death of our Saviour Christ, but we are not reminded of a dead Christ. "It is Christ Jesus that died, yea rather that was raised from the dead." [1] The Christ Whose memorial we make in the Holy Communion is the Living One, Who was dead and behold He is alive for evermore, over Whom death has no dominion but Who has the dominion over death. The memorial act is not overshadowed by the darkness of Calvary, but is bright with the radiance of the first Easter morning. This is evidently in St. Paul's mind, for to the words "ye proclaim the Lord's death," he adds the significant phrase "till He come," thus carrying the thought forward from death through resurrection and ascension to the final and glorious return.

If we consider the reasons that may have influenced our Lord in the institution of this Memorial, there are

[1] Rom. viii. 34.

two that speedily occur to the mind. One is supplied by the fact that the incarnation of the Son of God and all His redemptive acts bear a direct reference to ourselves, and that therefore the Holy Communion was instituted for our benefit. The other is found in that principle which our Lord plainly enunciated when He was asked what relation His teaching bore to the teaching of the past: "I came not to destroy but to fulfil."[1]

(1) The Son of Man had as such a full knowledge of the needs of human nature. Possessing a true body and a reasonable soul, there lodged within His nature all the instincts and aspirations common to humanity. As our representative Man, as God's ideal realised in flesh and blood, as the first-born and head of a restored humanity, He summed up in Himself all that is truly human and all that is really divine in man.[2] Therefore He sounded the depths of human nature, and comprehended it in all its yearnings, needs, and possibilities. As St. John profoundly says, "He needed not that any one should bear witness concerning man, for He Himself knew what was in man."[3] But to this insight was joined the deepest sympathy and tenderest pity. His understanding of men was no greater than His love for them; each was complete and perfect. Therefore He knew how easily

[1] St. Matt. v. 17.

[2] "Christ knew men as no one but God knows him . . . Such knowledge was necessary to the Saviour. . . . He Who would lead man back to God must know unfailingly each party to the great transaction." Rev. C. F. Nolloth in *The Person of our Lord and Recent Thought*, pp. 174-5.

[3] St. John ii. 25.

men forget, and how their memories require to be stimulated and quickened. He knew that even when they desire to remember anything, they are often not able to do so without some sign or outward help that will by association recall the idea on which their minds wish to dwell. Ever conscious and mindful of the needs and weakness of the least of His brethren, He knew that His memorial must be such as they could make, and such as would appeal to simple and unlearned minds. In the men gathered around the first Communion Table were represented every ordinary type of character and disposition. But with the exceptions of Peter, James, and John (and possibly of Judas), there were none who rose above the level of mediocrity. The rest were common undistinguished men, genuine representatives of the great mass of humanity alike in their limitations and their capacities for good. For all their sakes therefore, and in them for the sake of the whole Church throughout the world, the Lord enshrined His memory in the institution of the Holy Communion. This memorial might be made in any place and at any time, but wherever and whenever made it would renew and strengthen the memory of His apostles, and uplift them with the assurance of the presence of their Lord. All their fresh springs of the remembrance of Christ were in that hallowed ceremony [1] which He Himself instituted.

(2) When our Saviour laid the foundations of the kingdom of God on earth, He did not clear the ground of the whole results of previous attempts at the same consummation. He did not start afresh without any

[1] *Ceremony* properly denotes the act; *rite* the way in which the act is done.

regard to the work of His predecessors. That indeed would have been impossible amongst a community inheriting venerable religious rites and laws that claimed a divine sanction, and one who aimed at the destruction of these rites and laws would have aroused the opposition of the best elements in Judaism. But Christ repudiated such intentions, and announced that He came to fulfil and not to destroy, thereby laying down a principle that described the working of God in all things, and especially in the sphere of religion. It is true that when our Lord proceeded to apply this principle He confined it to the ethical element in the law of Moses,[1] but this particular application must not be taken to limit the wide sweep of the principle. It applies to rites and ceremonies no less than to laws, and of the ordinances of Judaism it may with confidence be affirmed that there was not one which did not find its real fulfilment in the ordinances of the Gospel. The greatest of Old Testament Feasts was the Passover, which was the memorial of a past salvation, when the nation of Israel was delivered from the slavery of Egypt.[2] Our Lord, on the night of His betrayal at the Last Supper (which, if not the Passover in point of time, was yet that Feast in anticipation and intention),[3] took from the table bread and wine, and instituted a new memorial to fulfil and supersede the old. For the first deliverance, though actual to Israel, was also the type of a greater deliverance yet to be wrought for the world. The Lord God, Who had brought one nation from bondage to liberty, would also provide freedom for all mankind from the bondage

[1] St. Matt. v. 17. [2] Ex. xii. 14, 25-7.

[3] See Note D.—The Last Supper in relation to the Passover.

of corruption. Therefore the lesser and national observance was to merge into the greater and Catholic rite, yet not so as to be destroyed; just as the morning star is not extinguished by the light that floods the sky at sunrise, but its glory is taken up into the glory that excelleth. Thus, as St. Chrysostom truly says: "On the self-same table each Passover is celebrated: both that of the type and that of the reality."[1]

As a memorial therefore, Holy Communion bears to the Passover the same relation that Christianity does to Judaism. The deepest significance of the Passover and its abiding value lies in its preparatory and anticipative character, so that it is but the glorious porch of a more glorious temple.

We have seen that the Holy Communion is the Lord's own memorial in the Church, instituted by Him for the benefit of His people, and in fulfilment of the ordinance of the Passover. It is now necessary to notice that it has a twofold significance, according as it is regarded in its earthly or in its heavenly relationship. It is both a memorial before man and a memorial before God.

I. A MEMORIAL BEFORE MAN.

The desire to be remembered after death is one of the strongest emotions of the human heart, which shrinks from the thought of being forgotten, and hopes to live long in the memory of friends. This desire may be an intimation of man's immortality, as it is an evidence of the antagonism of his spirit to death and annihilation. It has had the deepest influence on his

[1] *De Prodit. Judae*, hom. i. tom. ii.

life and character, and has inspired some of his noblest efforts and loftiest enthusiasms. The builders of the pyramids were moved by it, as were the three hundred Spartans who held the pass of Thermopylae, and the Roman poet who reared in his verse a monument more enduring than brass. Every memorial to the dead is a proof of the life and strength of this desire, from the rude grey cairn on the bare hill-side to the noblest monument in the ancient abbey. Filial piety, loyalty and patriotism, hero-worship and ancestral pride, admiration of genius, gratitude to the great men who have conferred priceless benefits on mankind, all move us to cherish their memories, and prompt us to erect in their honour memorials that will declare their greatness and record their achievements. For it is as natural to man to desire to remember the past as it is to desire to be remembered in the future.

Our Saviour, as true man, must have shared in these desires. In whatever way His divine transfused and illumined His human nature, we may be certain that nothing essential to that human nature was destroyed,[1] for "it behoved Him in all things to be made like unto His brethren."[2] It is significant, however, that amid the many references to His death recorded in the Gospels there is but one in which He asks for remembrance, and that at the institution of the Holy Communion. Even in the confidential and consolatory

[1] "Christ is then, not so much God and man, as God in, and through, and as, man. He is one indivisible personality throughout. In His human life on earth, as Incarnate, He is not sometimes but consistently, always, in every act and every detail, human" (Dr. Moberly, *Atonement and Personality*, p. 96).

[2] Heb. ii. 17.

exhortations preserved in the Fourth Gospel, with all their wealth of tender affection and strong brotherhood in the face of impending separation, there is no plea for remembrance. None was needed, because the institution itself furnished such a plea, being essentially an appeal to the disciples to remember their Master.

Ever since its institution the Holy Communion has been a Church memorial, made solemnly when believers met together as members of the Christian Society for the very purpose of making the memorial. The whole body, therefore, acts in its corporate capacity, for the presiding minister is the officiating representative of the Society, and the other communicants participate in his actions, not alone as spectators and witnesses, but as those who by their own words and deeds ratify and approve that which is done for them. Thus corporately and officially, severally and individually, Christians join in making the Lord's memorial in the Church.

Regarded thus, the Holy Communion has an evidential value of supreme importance, for it is one of the strongest proofs of the truth of Christianity. Here is a rite whose observance is practically universal among all Christians to-day. The same universality of observance existed in the ages before our own, for the rite has come down to us in unbroken sequence from the past. Step by step we can trace back this memorial of Christ through the centuries, finding no break in its observance amid the fall of old empires and the rise of new nations, or the shifting boundaries of peoples and tongues. We find it celebrated in Gothic cathedrals and Roman basilicas, in the hidden passages of the catacombs and in caves of the African desert, in

obscure streets of Alexandria, Corinth, and Antioch, until we reach the upper room in Jerusalem where first the Memorial was made. The rite is a witness whose testimony cannot be gainsaid;[1] a sure proof of the historic reality of the facts that are commemorated. It is a Creed in act, chronicling and representing the essential truths of the Christian faith.

This primary meaning of the Holy Communion as Christ's memorial before men is perceived and recognised by all sections of Christians. However far some of them may have wandered from the faith of the historic Church, they have not forgotten this aspect of the Holy Communion. They acknowledge it as the Lord's memorial, proclaiming His death and perpetuating His memory. It is true that many of them see little more in it than this, but the very narrowness of their vision has given to their sight an intensity of perception which has enabled them to see in this one aspect a depth of meaning that others with ampler vision have not always observed. Dr. Van Oosterzee, who may be taken as one of the best representatives of modern evangelical religion on the continent of Europe, says: "The Lord's Supper is and continues to be a symbolical act of a purely memorial design. It renews the memory of, and the communion with the Lord, as One Who has died for our sins, and Who for that very reason is the founder of the New

[1] It is extraordinary how often this is overlooked in modern apologetic literature. A recent book, by the Rev. Prof. Peake of Manchester University, on *Christianity, its Nature, and its Truth*, contains nothing about the Holy Communion, and this in spite of the author's declaration that "We must take the risk of an inseparable alliance with history if we do not want our religion to lose the qualities that make Christianity supremely precious."

Covenant."[1] Elsewhere he says: "The Lord's Supper plainly exhibits in all its striking symbolism the character of a Memorial Feast, always intended to bring to mind the Friend absent, as to the body."[2] In speaking thus, Dr. Van Oosterzee expresses the views of all the Reformed communions of the continent, of the Presbyterians of Scotland, and of the great majority of English Nonconformists. That this is so will be evident to any one who has observed the manner in which they are accustomed to celebrate the Holy Communion. Following the example set by Calvin,[3] and rejecting the practice of the Catholic Church, the minister recites the Words of Institution to the people, and does not incorporate them into his prayer of consecration or thanksgiving. Thus it is obviously expected that the Memorial will have a purely psychological effect,[4] and appeal to the mind of the communicant by quickening his memory of his Lord. As he sits at the communion table or faces it in his pew, the events in the last days of our Saviour's life are brought visibly before him. The scene in the upper room unfolds itself to his mind's eye, he sees the Lord Jesus giving the bread and the cup to His disciples, he hears them sing their dismissal hymn and follows them to the garden of Gethsemane. He is a witness of the Lord's agony and of His betrayal. He enters the court of Caiaphas and the hall of Pilate, he sees the scourging and mocking and the crowning with thorns. He goes finally to Calvary and there watches

[1] *Christian Dogmatics*, p. 767. [2] *Ibid.* p. 761.

[3] See *The manner of celebrating the Lord's Supper*, Calvin Society's translation, vol. ii. p. 119.

[4] So Van Oosterzee, p. 768.

by the cross as his Redeemer dies. Nowhere in Protestant countries is the Holy Communion celebrated with such solemnity and tenderness as in the Highlands of Scotland. The Highland communicant, who abominates the crucifix, who dislikes pictures of the crucifixion, who refuses to observe Holy Week or Good Friday, finds in the memorial rite much that Catholics possess in symbol and fast, and thus at the Table of the Lord he realises, as nowhere else he can, the grace and love of Christ as shewn in His sufferings and death. The meagre and defective nature of such a view must not tempt us to forget that it is a true one so far as it goes, and that it has a deep effect on those whom it influences. To them the Lord's Memorial is a real means of grace, for it not only quickens their memories and softens their hearts, but also arouses their consciousness and acts upon their wills. Nor need this surprise us, for the mere remembrance of Christ is in itself a help to godliness, and much more so when it is quickened and spiritualised by a solemn and tender observance of His own Memorial. James Montgomery, in his communion hymn, fitly expresses the thoughts of thousands of devout Protestants when he says:

"According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

"Thy body, broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take
And thus remember Thee.

"Remember Thee and all Thy pains,
And all Thy love to me!
Yea, while a breath, a pulse remains,
Will I remember Thee.

"And, when these failing lips grow dumb,
And mind and memory flee,
When Thou shalt in Thy kingdom come,
Jesus, remember me."

II. A MEMORIAL BEFORE GOD.

Up to this point we have said little from which any Christian would differ, and much with which all would agree, for there are none who deny that the Holy Communion is a memorial act, and that as observed by believers it is a quickener of their remembrance of their Lord. But as soon as we pass from the consideration of its earthly to that of its heavenly meaning, we cross a broad line of division, on the further side of which stand the ancient Churches of Christendom, and on the nearer those Christian communities that have arisen at or since the Reformation. The former have always recognised the Memorial as made before God;[1] the latter have often refused this acknowledgment, and so have failed to realise the high significance of the Memorial.

Of this division of opinion there is a striking example in a book entitled *The Lord's Supper—a Clerical Symposium*, and consisting of papers reprinted from the *Homiletical Quarterly* for 1881. One of the Anglican contributors, Prebendary Sadler, quotes on page 138 the words of Dr. David Brown, "Since

[1] See Note E.—The Memorial before God.

then to bring to remembrance the glorious Object there set forth is the one specified design of the Lord's Supper, this, beyond all dispute, must be held to be the fundamental and dominating idea of it." On this statement Prebendary Sadler comments as follows: "We have to notice an astonishing omission in all that Dr. Brown writes on this subject, arising from an entire unconsciousness of what is involved in the question. To whom, or before whom is the Memorial made? This is a vital question, for it involves no less than this, 'Is the Eucharist an act done towards God, or an act done towards men?—an act of worship, or an act of instruction?'" Dr. Gloag, in a note on page 204, replies as follows on behalf of his colleague: "The question is fair and legitimate, though it is one which we think would hardly occur to the simple reader of Scripture. We show forth the Lord's death, that is, we announce it or commemorate it, not for the sake of God, but for the sake of ourselves, the Church and the world. This view does not cause it to cease being an act of worship; on the contrary, it is an act of the highest worship; we pour out our hearts in faith and gratitude to God for His unspeakable gift."

It is evident that the Presbyterian divine fails to perceive the importance of the question asked by the Anglican, or he would not answer it in a curt note containing a singularly confused statement. If, as Dr. Gloag asserts, the Memorial be not made before God, but only before man, then it is not a religious act, and cannot possibly be an act of worship. Dr. Gloag confuses two things which are quite distinct and separate, an act of worship and that which moves us to unite in such an act. The ringing of church

bells, or any other moving summons to worship, is surely quite distinct from the worship to which it leads. The pouring out of hearts in faith and gratitude to God is an act of worship, but the observance of the Memorial which precedes it and evokes it is not, according to Dr. Gloag's own statement, such an act, for it is not done towards God as worship, but done towards man as instruction and stimulus to worship.

Reference has already been made to the action of Calvin in departing from the ancient custom of including the Words of Institution in the consecration prayer, and in prescribing that they shall be recited to the people. The change may seem a slight one, but it is full of significance and has had a deep and far-reaching effect, for those who followed his example have come to lose sight of the heavenward aspect of the Memorial, and to regard it as being made solely for the sake of man. Dr. Sprott, in his *Worship and Offices of the Church of Scotland*, refers to the opinion of George Gillespie, the youngest and ablest of the four Scottish Commissioners to the Westminster Assembly of Divines. "Gillespie's form implies that the Words of Institution are to be recited as a prayer, as is done in all Catholic Liturgies; and that the showing forth of Christ's death is an act done towards God. 'In the Eucharist we unite ourselves with that showing forth of His death which Christ is now making in heaven.' This is the central fact of Christian worship; and it was not overlooked by our older Divines, who were in the habit of saying in their Communion services, 'We make the remembrance unto God.'"[1] The last words imply, what indeed is

[1] *Ibid.* p. 126.

notoriously the case, that this fact is now overlooked, and that it is rare indeed to find a Scottish minister who remembers it. The *Book of Common Order* (commonly known as the *Euchologion*) issued by the (Scottish) Church Service Society, and registering the highest point yet attained by Presbyterian worship, in its order for the celebration of the Holy Communion follows the Genevan model, and prescribes the Words of Institution to be said to the people after the consecration prayer is ended. There is one Presbyterian Service-book which shews the influence of Catholic practice, and follows it so far as to break with the practice of Geneva. It is the *Liturgie à l'usage des Églises Réformées*, compiled by the late Eugene Bersier, the famous preacher of Paris. In the order for Communion, the minister is directed to pray (while the congregatien kneels) in these words: "O God, send upon us Thy Holy Spirit in such wise that we, partaking of this bread and this cup, may be able to receive the body and blood of Thy Son." The record of institution is then said, and the prayer proceeds, "O God, it is in memory of Thy Son, of His redeeming death and His glorious resurrection that we celebrate His divine sacrifice." If so sterling a Protestant as Bersier could use words like these, there is no valid reason why his brethren of the same persuasion should not do likewise, and so in this respect come into line with Catholic teaching and practice.

The Godward aspect of the Holy Communion is so much greater and worthier than the manward aspect, that when once it is clearly perceived its truth is readily acknowledged. When we make that Memorial of Himself which Christ ordained, we do not merely

put ourselves in mind of Him and of all that He has done and suffered, but by the same Memorial we appeal unto the Father, putting Him in remembrance.[1] As Joseph's brethren held up the coat stained with blood before their father and asked him to recognise it as the garment of his son, so do we, but in sincerity and truth, plead before our Father in heaven the dying of His Son and our Brother. This meaning imparts to our Memorial of Christ a dignity that lifts it above the limitations of space and time. Wherever it is made, the earthly house becomes an outer court of the heavenly sanctuary, and thus before angels and archangels and all the company of heaven, and before the Holy Father, the Almighty Everlasting God, we plead our remembrance of His dear Son, and pray the Father to behold our Shield and to look on the face of His Anointed.

That this is the highest and truest aspect of the Holy Communion regarded as a Memorial will scarcely be denied by any Christians who consider it with minds free from prejudice and polemical interests. As a rule, Nonconformists, when they understand it, will admit its truth and dignity, and will claim that it is implicitly acknowledged in their prayers at Holy Communion, if not explicitly in the manner in which they perform the memorial rite. Probably they would not lie under the suspicion of neglecting this great aspect of the

[1] Isai. xliii. 26. See also Gen. ix. 16: "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant." It is evident that the common notion of looking on the rainbow as a memorial to man of God's promise never again to destroy mankind by a flood, has no warrant in Holy Scripture, which declares the rainbow to be a memorial before God of that promise.

Lord's Memorial, were it not for their fear that a full acceptance might lead them further than they have any intention of going, and induce them to countenance other and kindred beliefs which they are resolved to deny. There is reason for their fear, but the position in which they stand at present is sufficiently strange. Truth ought to be eagerly embraced as soon as perceived, and gladly followed with a noble scorn of consequence.

There is one instance of a memorial before God recorded in the Old Testament, and of so interesting and remarkable a character as to call for special consideration. It was the Table of Shewbread [1] which stood in the Holy Place of the Jewish temple. Recent research has shown that similar tables of shewbread stood in the temples of Egypt and Babylonia, and the custom of setting forth bread as an act of worship appears to have been common to nearly all ancient peoples and religions.[2] It is probable that the bread was set forth to be the food of the gods, and it is possible that the offerers once supposed that the savoury smell of new bread was as pleasing to the gods as the odour of a burnt-offering. Although this immemorial custom was continued by the Israelites, these primitive ideas were completely eliminated from it, and it acquired another and a deeper meaning. It was regarded as being other than ordinary bread, and as possessing a peculiar sacredness because it was set in order before the Lord. Hence its name of Shew-bread, or Bread of the Presence, לֶחֶם הַפָּנִים translated

[1] See Note F.—The Shewbread.

[2] Compare the Lectisternium of the Romans.

in the Septuagint by ἄρτοι τοῦ προσώπου and ἄρτοι ἐνωπίοι. In Ex. xxv. 29, mention is made of flagons and bowls, and in Num. iv. 7, of bowls and cups, as part of the furniture of the table, and although nothing is said of their use, it is believed that they were meant to hold wine, so that in that case both bread and wine were set forth before the Lord. The bread was renewed every Sabbath, and was hence known as לֶחֶם הַתָּמִיד, in the Septuagint ἄρτοι οἱ διὰ παντὸς, continual bread. As the chief food of man, the staff of life on which his strength leans, bread was always set forth before the Lord as a memorial of man's need, and of thankful acknowledgment of the blessing of food whereby the Giver of all good things satisfied the need of His creature.

Now if this shewbread was a true memorial before God of the bread that perisheth, and for which men labour, the Christian memorial of the Bread that endureth to everlasting life and is the Gift of the Father, must also be such a memorial before God. The setting forth of the Lord's table in the Church cannot surely be less of a memorial before God than the setting forth of the table of shewbread in the Jewish temple.[1] It would indeed be a strange thing if truth were conceded by Christians to the types of the Law, and denied to the realities of the Gospel. That the table of shewbread was such a type is evident to any who will consider the meaning of its symbolism. Every detail has its mystical significance: the costly

[1] Compare the words of Eusebius: "We offer the shew-bread, reviving the salutary Memorial and the blood of sprinkling of the Lamb of God That taketh away the sin of the world" (On Psalm xci.).

material of the table, its crown of golden moulding, its moveable nature, the cloth of blue spread upon it, the vessels with which it was furnished, the rows or piles of bread which it bore made of the finest wheat, crowned with frankincense, and renewed every Sabbath when the bread which had been offered to the Lord was eaten in the Holy Place by His priests—all these are figurative and typical of divine things in a sense that is natural, reasonable, and true. Had the writer of the Epistle to the Hebrews been able to speak of these things severally, he would doubtless have shewn how they were the shadows of good things to come and how the body is of Christ.

Therefore, when the Church sets forth on the Lord's table the bread and wine of communion, it is to make a Memorial before the Father of the incarnation of the Son and of His life and death and resurrection to glory. Thus in the Lord's Memorial the human is blended with the divine, and the earthly significance is sanctified by the heavenly meaning.

II. LITURGICAL.

"And they continued stedfastly . . . in the breaking of bread and the prayers."

Acts ii. 42.

To a man of English race, who sees the Roman or Greek celebration of the Holy Communion for the first time, the experience is sufficiently strange and perplexing. Imagine such an one, who has come (let us suppose) from New England, where he has been reared in an atmosphere which still retains the austerity of Puritanism, and who has been accustomed to a brief and bare rite in a dingy meeting-house. Think of him as witnessing Pontifical High Mass in St. Peter's at Rome, or the great celebration of the Eucharist on Easter Day in the Cathedral of St. Izak at St. Petersburg. Into what amazement and bewilderment of mind would he be cast! "What," he might ask himself, "can this elaborate and gorgeous ceremony have in common with the simple meal which Jesus instituted for His memorial?" It would probably seem to him at first that there was abundance of contrast but no resemblance, and that the difference was as great as that between the humble chamber in Jerusalem and the vast magnificence of St. Peter's or the lavish splendour of the Russian cathedral.

But if our New Englander were to recover somewhat from his astonishment, and, casting off his prejudices, follow attentively the celebration of which he was a witness, he could not fail to observe that it was a solemn and impressive act of worship. Closer observation might convince him that the simple ceremony instituted by Jesus was actually being performed before him in all its essential features, however disguised these might appear through wearing the dress of a splendid and foreign ceremonial. Further reflection might lead our friend to admit, that it was inevitable that the simple rite should change in many ways as the centuries passed, and it was celebrated by men of diverse races and tongues. The hurried and bare simplicity, which suited the rite when performed by humble persecuted folk in a remote chamber or underground gallery, was no longer suitable when it was celebrated by a great congregation, meeting openly and in the company of princes and scholars, within some noble and stately building. It was most fitting that with better times the rite should gain in dignity and beauty, and that the Church should bring much of the glory and the honour of the nations into it. It was certain also, that as the rite was thus honoured and adorned, it would take the racial and national mark of particular peoples and times. The dignified restraint, habitual to the race of imperial Rome, could scarcely approve the wealth of ceremony and warmth of language natural to an Oriental. Reflections such as these might ultimately induce our New Englander to look with a friendlier eye on the Latin and Greek rites, and if, ere leaving Europe, he were to worship in St. Paul's Cathedral at London on the morning of

some Feast Day, it is probable that he would recognise in the service celebrated in his mother tongue not only much of the dignity and beauty of the other rites, but also something of the simplicity and familiarity of the primitive celebration.

The study of the development of the manner of celebrating the Holy Communion from its institution in Jerusalem to its celebration in Rome, St. Petersburg, and London at the present day is largely the study of Liturgies. The word "Liturgy"[1] is a name of ill-omen to many of our Nonconformist brethren, who regard it as bound up with an unspiritual worship and an unscrupulous priesthood. The ordinary unlearned Nonconformist supposes that just as a crafty and ambitious hierarchy contrived to rob the Christian community of its inherent rights of authority and self-government, so also an unspiritual and designing priesthood succeeded in foisting upon an unsuspecting and helpless people their superstitious ceremonial and their unscriptural liturgies. It is scarcely necessary to say that such suppositions have no basis of any kind in history, which shews us the episcopate succeeding the apostolate without protest or opposition from the Christian clergy or laity, and which reveals the gradual growth of liturgies as an outcome of the wholesome desire for decency and order in worship, and as a help and protection to the devotions of the Christian community.

It is true that when our Lord instituted the Holy Communion, He did not furnish the disciples with

[1] In classical use this word meant the imposition of some public service on certain selected persons; in Christian use it meant at first any ministerial function, but its meaning was soon confined to the chief service, that of the Holy Communion.

rubrics or provide them with a liturgy. Had He done so His act would have been contrary to the spirit and character of all His teaching. The striking statement of St. Luke that in his Gospel he dealt with what Jesus *began* to do and to teach,[1] describes one of the chief characteristics of the ministry of our Lord. It was a ministry of good beginnings. Thus Jesus initiated the ceremony and the rite, but He left the development of them to His disciples In this development, His disciples and their successors were as surely guided by their Lord as during His life on earth. Although they knew Him no longer according to the flesh, they knew Him according to the Spirit, and it was by the light of this spiritual knowledge that they ruled the Church and gave it the nucleus of a creed and cultus. It is quite unreasonable to suppose, as many Nonconformists still do, that the Apostles rejected liturgical forms of all kinds, and regarded their imposition as part of the bondage of the Law. The recollection of the example of their Master, Who was accustomed to join in the liturgical worship of temple and synagogue, and Who taught them to pray in a fixed form of words, would assuredly preserve them from condemning that which He had approved. As being themselves accustomed to forms of prayer, it is but reasonable to suppose that they would continue to use Jewish forms which they had found helpful to devotion, and to interpret them in a Christian sense, just as they continued to use the Jewish Scriptures, and found in them a testimony for Christ. Liturgical scholars have pointed out many close parallels between ancient Jewish prayers and those found in early

[1] Acts i. 1.

Christian manuals and liturgies.[1] The prayers spoken of so definitely in Acts ii. 42 as associated with the breaking of bread were probably some well-known forms used by the Apostles.[2] The deference paid to the Apostles in the early Church gave to their practice an authority and currency which made it to be universally received.

As the first and for long the only service of Christian worship, the Holy Communion speedily gathered around it all the elements of a liturgy. In the Apostolic and sub-Apostolic age there was no unvarying form of words, but each celebrant followed as closely as he could the example of the Lord, and used the solemn Words of Institution spoken by Him, and also, in some part of the service, said the prayer which Jesus taught His disciples. The Institution of the Holy Communion is the germ of all Christian ceremonial and ritual, just as the Lord's Prayer is the germ of all Christian devotions. From the beginning, however, the worship of the Church was congregational, and was never left entirely to the discretion of the officiating minister. He was expected to act in a certain manner and to pray in a certain way, so that

[1] For examples see Mr. F. E. Warren's *Liturgy of the Ante-Nicene Church.*

[2] This seems the most probable interpretation of the words, but some (*e.g.* Dr. Armitage Robinson in Article on "Communion" in *Hastings' Bible Dictionary*) think the reference is to prayers offered in the temple. Against this interpretation is the fact that the other three manifestations of the new Religion, viz. the Apostles' doctrine, fellowship, and breaking of bread, were all new things, and were connected with the Apostles. The presumption therefore is that the prayers also were new, or were used in a new sense by the Apostles.

the people knew what to do and say in response.[1] A little later we find a further step taken in the direction of uniformity, when the minister was required to adhere to a known form and to use approved and familiar words. This condition is mirrored in the *Didache, or Teaching of the Twelve Apostles*, a Christian manual of the second century, discovered in 1873 by Bishop Bryennios and published by him in 1883. Chapters IX. and X. prescribe two prayers of thanksgiving to be said at the "Eucharist," but conclude with the direction: "permit the prophets to give thanks as much as they will." Probably the reason of this concession lay in the belief that the prophets spoke by the immediate inspiration of the Holy Spirit, and therefore were above all rules. Two centuries later the forms of prayer had grown in number and length and were more developed in construction and expression. This is apparent in the more recently (1899) discovered Sacramentary of Sarapion, Bishop of Thmuis in the Delta of the Nile, the friend and correspondent of St. Athanasius. It is a book for the use of the Bishop, and contains the prayers which he (or some celebrant acting for or with him) was accustomed to use. In the period between the *Didache* and Sarapion the liturgical conditions in the early Church were not unlike those which prevailed in Scotland immediately after the Reformation. In 1560 a *Book of Common Order* was approved by the Reformed Kirk of Scotland as the established form of worship. This book (commonly known as *John Knox's Liturgy*) is not, strictly speaking, a liturgy at all, but is similar to the prayer-book of Sarapion. It was

[1] 1 Cor. xiv. 16.

intended, not for common prayer, but for ministerial use, and furnished the ministers of the Kirk with approved forms of prayer, which they were free to use, or not to use if able to dispense with their help. The result in Scotland was a retrograde movement which led finally to the abolition of all forms of prayer. In the Primitive Church, however, the liberty granted to the prophets to extemporise in prayer and to dispense with forms, ceased on the disappearance of the prophets as a distinct order of ministry, and the result was to accelerate the development of full liturgical forms.

The Primitive Liturgies have already received plentiful examination from scholars, but the criticism to which they have been subjected is mainly of the textual or lower order, and when the methods of the higher criticism are used upon them we shall probably be presented with some astonishing conclusions. This is likely to be the case most of all in the Roman Liturgy, which offers so enticing a field to the higher critics that it is surprising to find how few have discovered its charms.[1]

Meanwhile, there are certain points connected with the Primitive Liturgies on which most scholars agree. One of these is the fact that the liturgies embody the apostolic tradition in endeavouring to reproduce the incidents connected with the institution of the Holy Communion. These were three in number (1) The Supper or Passover meal, (2) the instructions and conversations recorded by St. John (xiv.-xvii.), (3) the Communion. To these a fourth might be added, the parting hymn or dismissal. All of these were reproduced by the early Church with a fidelity that extended

[1] See Note G.—Canon of the Latin Mass.

even to conditions of place and time. This seems evident, for example, from the account given in Acts xx. 7-12, of a service held in Troas and conducted by St. Paul. The Christians gathered together after sunset in an upper room for a common meal. Afterwards St. Paul addressed them and prolonged his speech till midnight. Then followed the Holy Communion, with further speaking from St. Paul, though this may have been due to the peculiar circumstances under which he was then at Troas.[1] We can see that the original institution was followed step by step, the chief difference being that, whereas it was observed on Friday morning (according to Jewish reckoning), at Troas the observance was on Sunday morning, because the rite was associated with the resurrection of the Lord. A study of 1 Cor. xi. 18-34 shows that the believers assembled for a common meal which culminated in the Holy Communion. In xiv. 23-33 reference is made to instructions given on these occasions, though it is possible that the assembling of the Church spoken of in this chapter may have been unconnected with the Holy Communion.[2] The common meal, known as the Agape or Love-feast, contained possibilities of abuse,

[1] For a different view see *The Divine Liturgy* by Dean Luckock (pp. 11-12), who thinks that St. Paul made the Holy Communion precede the common meal. Of so great a change there is no record in First Corinthians, nor is such a supposition necessary in order to understand the narrative in Acts xx.

[2] Arguments founded on Church life and practice in Corinth are of doubtful value, as the Church there seems to have been in several respects quite singular and unlike any other. It is evident that St. Paul had much anxiety through this singularity, and strove to lessen it. Appeals made by modern sects to the Corinthian Church as justifying some of their peculiarities have therefore little real force.

and this was sadly evident in Corinth, where instead of being a manifestation of goodwill and brotherhood, it became a minister to appetite and class distinction, and compelled St. Paul to adopt disciplinary methods. The history of the Agape in Corinth was repeated more or less elsewhere, and so grave were the abuses, that the Church found it necessary to separate the Agape from the Communion, and finally to suppress the former entirely. But so long as the Agape was sanctioned by the Church, it partook of the nature of a religious ceremony, and when it ceased, the liturgical forms associated with it survived, and to some extent were incorporated in the liturgies or service-books of the Holy Communion.

These liturgies had received a well-defined form by the middle of the fourth century, and invariably consisted of three parts : I. Ante-communion, II. Communion, and III. Post-communion. Each of these parts had clearly marked divisions, though the order in which these divisions stood was not the same in all Churches. I. The Ante-communion group consisted of (1) Lessons from the Old and New Testaments, (2) Psalms or Canticles, (3) The Gospel, (4) The sermon or instruction, (5) Prayers, (6) Dismissal. The first two divisions were modelled on the practice of the synagogue. From various references in patristic literature it is not difficult to form a correct idea of the manner of celebration in the fourth century. After the people had assembled, a reader ascended the ambo or lectern placed in the middle of the church, and read the lessons from the Holy Scriptures. Then a singer took the reader's place and chanted a psalm, at the end of which the people joined in an ascription of glory to

God. Following this came the reading of the Gospel, which was heard by the people standing, and read either by a priest or by a deacon. Next came the sermon, or sermons, if more than one priest was present and each desired to preach. When the Bishop also preached, his sermon was the last. The intercessions that followed were of the nature of a bidding prayer, the deacon announcing the petitions and the people responding with "Lord, have mercy." Then came the dismissal of the Catechumens (those receiving instruction in the Faith), the Energumens (those under preparation for baptism), and the Penitents (baptized persons who had lapsed and were under discipline).

II. The Communion was for the faithful alone, and was in three divisions, each representing an action of the original Institution. The actions were (1) The Lord Jesus took bread, (2) He gave thanks, (3) He brake it and gave it to the disciples. Corresponding to these in the liturgy were (1) The Offertory, (2) The Anaphora, (3) The fraction and distribution. (1) The Offertory began with the recitation of a bidding prayer by the deacon, to which the people made response. This was followed by a salutation[1] from the Bishop, and by the interchange of the kiss of peace. Then came the Oblation, or solemn presentation of the bread and wine to the Lord, and the placing of them upon His table. They were thenceforth regarded as no longer belonging to the offerers, but as accepted by God and belonging to Him, and therefore when distributed to the people were received by them as gifts from God. It is worthy of note that not only the

[1] Mgr. Duchesne prefers to regard the salutation as the beginning of the Offertory (*Christian Worship*, p. 59).

bread and wine, but also any other gifts that might be offered were received from none save the baptized.[1] (2) The Anaphora had as centre the great prayer of Thanksgiving—the only prayer absolutely essential to the due performance of the rite. It always consisted of several well-defined parts, though these were not always in the same order. The people stood on Sundays to join in this prayer, and as they lifted up their hands in supplication, the Bishop bade them lift up their hearts, and they replied, "We lift them up unto the Lord." The prayer itself was a thanksgiving to Almighty God for His glory as shewn in creation, providence, and history, and led on to the Tersanctus, in which the whole congregation joined. Then followed the commemoration of our Lord in His work of redemption, the recitation of the Words of Institution,[2] the invocation of the Holy Spirit, and the loud "Amen" of the people. The Lord's prayer followed, and a short litany, after which the episcopal blessing was given to the people. Then the deacon called for the attention of the faithful, and the Bishop exclaimed "Holy things for holy persons." To this the people responded in the words "There is One holy, one Lord, Jesus Christ, for the glory of God the Father, blessed for evermore, Amen. Glory to God in the highest, peace on earth, goodwill towards men. Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord! The Lord is our God; He hath manifested Himself unto us. Hosanna in the highest!" (3) The fraction or breaking of the bread for purposes of distribution

[1] Compare p. 156.

[2] Although the prayer was said by the Bishop alone, the priests joined with him in laying hands on the bread and wine.

then took place, and the bread and wine were received by the people standing. Both hands were held out, the left being placed under the right, and as the bishop or the priest placed the consecrated bread in the palm of the communicant he said "The Body of Christ." The deacon followed with the chalice, which he handed to the communicant with the words, "The Blood of Christ, Cup of life," to which the communicant replied "Amen."

III. The Post-communion was brief, and consisted simply of a prayer of thanksgiving offered by the Bishop. The Lord's Prayer was said by the people, unless (as was more common) it had already been said before the fraction. The Bishop then gave his final blessing to the faithful, and they were formally dismissed by the deacon.

This outline may be accepted as a reliable representation of the manner in which the Holy Communion was celebrated in the age of the Nicene Fathers and throughout the fourth century. But even then developments were in progress which were to differentiate one type of liturgy from another, and to lead to much divergence in language and ceremonial. For example, the Oblation, or offering of the bread and wine, which was at first made in one act on the altar, came to be divided into two parts. The first part, known as the Prothesis, consisted in hallowing the bread and wine by prayer and symbolical actions, and this was done in the place of Prothesis, which adjoined the sanctuary where the altar stood, but was separated from it and from the rest of the church by a wall or screen. When the hallowed bread and wine were brought into the sanctuary and laid on the altar, this procession of the Oblation was known as the Great Entrance, in

distinction from the Little Entrance, when the bread and wine were brought into the place of Prothesis. Another development arose from a desire to make full use of the Lord's Memorial in its power of intercession, by prayer for the whole Church, both as visible on earth and invisible in Paradise. Hence arose the touching custom of reading the Diptychs or tablets containing the names of martyrs, saints, and benefactors to be remembered before the Lord. A further development was due to doctrinal considerations which led to additions and revisions, and added to the complexity and variety of the various liturgies. The great metropolitan churches led the way in these developments, and their example was followed to a greater or less degree by the various churches within their respective spheres of influence.

At the present day, a survey of the liturgies used in the Church throughout the world shews that they are divided into two great groups, having for their several centres Rome and Constantinople. But whereas the Roman group consists of but two members, that of Constantinople has many scores. The difference is due to the very different power and policy of the two patriarchal sees. Rome used her immense power to suppress liturgies that differed from hers, even though they were more venerable than her own. The limited power of Constantinople was not sufficient for so strong a policy, and was exercised in influencing other liturgies and not in supplanting them. These other liturgies were of the same type as that of Constantinople, and bore the same character indelibly upon them, but the Roman liturgy was of a type differing from those which it supplanted. At

the beginning of the fifth century the type represented by Constantinople was found in all parts of the Church, both east and west, except in Rome and its neighbourhood. There is reason to believe that this exception was non-existent so long as the Roman Church used the Greek tongue in her liturgy, but when Latin took the place of Greek, a fresh liturgical start was made, and that upon lines not previously traversed. It is significant of the Roman genius that the new development was in the direction of giving the liturgy a fixed order, and abolishing the variations permitted in other and more primitive forms. The older western liturgies, which were gradually superseded by the Roman,[1] are usually described as Gallican, from their most conspicuous example. They were all closely allied to the liturgies of the East, and, like them, permitted a number of variations in their prayers, while the Roman liturgy, on the other hand, confined such variations to one or two points, and even in these prescribed a fixed beginning and ending. Of this an example is furnished by the (so-called) Prefaces of the Roman and the English liturgies. But even in its fully developed form the canon of the Latin Mass conforms in nearly all *essential* particulars to the primitive forms of the Nicene period.

One result of all this liturgical development was to lengthen the service considerably, and to add many details which tended to obscure the original simplicity and clearness of the rite. A natural consequence was

[1] One, the Ambrosian, is still in use at Milan, but it has been Romanised to such an extent that its nearer kinship with Constantinople is not easy to recognise. The Mozarabic liturgy, once used in Spain, belongs altogether to the Constantinopolitan type.

to view the service not as a whole, but to fix special attention on certain important parts, and to give to one or other of these a peculiar emphasis and distinction. The Roman genius for law and order and for the exercise of authority led to the choice of the Words of Institution as the chief point and climax of the whole service, and the recitation of these came to be regarded as the actual consecration of the bread and wine.[1] No one who has witnessed the celebration of Mass according to the Roman Canon, can have failed to notice the hush of expectancy that spreads through the congregation when the celebrant begins the "Qui Pridie." As he proceeds, the sacring bell sounds its warning, and when with bowed head he has repeated the momentous words "Hoc est enim Corpus Meum," he genuflects, and then with both hands elevates the Host to be adored by the people, whose heads are bowed down in silent worship before the divine mystery. The Greek rite presents a remarkable contrast to this impressive scene. When the priest pronounces the words "Τοῦτό μου ἐστι τὸ Σῶμα," he raises his voice instead of lowering it as in the Latin rite, and the choir respond with "Amen." But there is no access of reverence on the part of clergy or congregation, nor is there anything done to honour this part of the service above any other. There is, however, one part of the Greek rite where special reverence is shewn in an unmistakeable fashion. It is at the Great Entrance, when the bread and wine (already blessed and set apart for sacramental use in the place

[1] The promulgators of this opinion were Paschasius Radbert, and Florus, but it was not till after the Berengarian controversy that the opinion was established throughout the West (see p. 249).

of Prothesis) are solemnly brought in procession through the church, amid the reverent prostrations of the people, and placed upon the altar. To the reverence thus exhibited the Romans have long objected,[1] and in reply the Greeks are accustomed to urge that the reverence is anticipative, being paid to what the bread and wine will become after consecration, rather than to what they are before it. It is very doubtful, however, if this explanation can be to any degree accepted, and those who offer it have departed from the ancient and primitive standpoint. The reverence shewn at the Great Entrance is really a continuous witness to the belief of the early Church, that as soon as the bread and wine were set apart from all common use, they were regarded as holy and as given to God. Thus the Greeks shew special reverence at the beginning of the consecration and the Romans at its completion; but the former practice is a continuation of primitive custom, whereas the latter is the result of later theories as to what constitutes consecration.

The current Greek theory of consecration lays the utmost stress on the Epiclesis, or Invocation of the Holy Spirit, which is characteristic of all Eastern rites,[2]

[1] In the scattered Eastern churches which have submitted to Papal authority and have been permitted by the Pope to retain some of their ancient ceremonies and rites, this veneration at the Great Entrance has been abolished.

[2] "Have mercy on us O God, according to Thy great goodness, and . . . send down the Most Holy Ghost upon us and upon these holy and proposed gifts, that coming upon them with His holy and good and glorious presence, He may hallow and make this bread the holy Body of Thy Christ" (From the Liturgy of St. James of Jerusalem).

but is wanting in the Roman. It was to be expected that the gift of the Holy Spirit at Pentecost would be commemorated in some way in the liturgies of the Primitive Church.[1] Eastern races have always shewn reverence for any persons who seemed to them inspired by the divine Spirit, and the extraordinary manifestations of the presence and power of the Spirit, which marked the beginnings of the Church, were received with wonder and profound respect. At first, as we have already seen, the prophets, who spake by the Spirit, were exempted from obeying the ordinary rules of the Christian service. But as the order of prophets passed away, and the spiritual phenomena associated with them were no longer manifested, there came in their place an invocation of the Holy Spirit, Who in earlier times was asked for on behalf of the worshippers, and in later days as the sanctifying Agent making the bread and wine become the Body and Blood of Christ. In regard to the conflict of Latin and Greek, in which each maintains that the consecration of the other is invalid, it may be affirmed that neither is right. A study of the origin of the Holy Communion and of its celebration in the Primitive Church will convince us that the efficacy of the Memorial does not depend on the due recitation of any formula however venerable,[2] or the use of any

[1] Hence in these Liturgies the Invocation of the Holy Spirit comes immediately after the commemoration of the death, resurrection, and ascension of Christ.

[2] It is a singular circumstance that the Roman Church, which lays such stress on the repetition of the Words of Institution, quotes these words incorrectly in the canon of the Mass. In consecrating the wine, the priest is to say, "Taking also this excellent cup into His holy and venerable hands, giving also thanks to Thee, He

invocation however august. That efficacy is rather to be sought in the obedience of the Church by observing the Lord's Memorial according to His commandment. The consecration ought to be regarded, not as conferred by this particular word and action or by that, but as consisting in the whole service, from the solemn setting apart of the bread and wine for its holy use to the great "Amen" of the people at the conclusion of the prayer of thanksgiving.

The effects of liturgical forms upon the celebration of the Holy Communion are notable in many ways. (*a*) The most obvious of these is the securing of order and uniformity. By the use of a liturgy individual vagaries are checked, and unseemly words and acts are made impossible. The advantage extends to the celebrant as well as to the people, for while they are protected against possible abuse by him of his office, he is protected against unwarranted expectations on the part of the people, and against errors through his ignorance or lack of judgment. Further, when a communicant removes to another place, he finds the same familiar forms in the Church there, and so is able at once to feel at home. The celebrant also, when officiating elsewhere than in his own church, has not to follow a strange form, but one to which he is wholly accustomed. (*b*) A further, and equally obvious advantage is found in the ecclesiastical significance of liturgical forms. The prayers they contain are uttered as the voice of the Church, of which the minister is

blessed and gave to His disciples, saying, 'Take and drink ye all of it. For this is the cup of the new *and eternal* Testament, *the mystery of faith*, which shall be shed for you and for many unto remission of sins.'"

the organ. He speaks therefore officially, and is not tempted to pray either above or against his own spiritual experience. The people recognise the prayers as those of the Church, and as therefore common to them equally with the minister.[1] (*c*) A further advantage still, lies in the way in which the use of a liturgy tends to secure decorum and seriousness on the part of minister and people, and fosters reverence and humility.

Wherever a liturgy is used, there also directions for ceremonial are provided. These vary according to the nature of the rite, but the object they have in view is always the same, viz. to ensure that the service shall be carried out in a seemly and orderly manner. Thus most of them were frankly utilitarian in their origin, but it has usually been the case that their beginnings were afterwards either forgotten or lost in the doctrinal and mystical significance which came to be discerned in them. For example, the Lavabo, or washing of the celebrant's hands, was at first done for the sake of cleanliness, but it soon came to signify spiritual cleansing. The fans used in the Greek rite were (and still are) employed to drive away flies and insects from the bread and wine, but they are now interpreted as symbolical of the moving wings of the cherubim and seraphim around the throne of God.

A similar state of things is found in regard to vestments. Originally, there was no distinction between the garments of the celebrant and those of the people, save that probably he was more careful than they to see that what he wore was absolutely clean.

[1] It follows that in the Holy Communion it is the Church which offers the prayer of consecration, and it is in answer to the obedience and faith of the Church that the consecration is effected.

After Christianity became the state religion of the Roman Empire, the bishops and clergy wore garments of greater beauty and value, but still not differing from those worn by officials of the State. Then, as fashion changed, the clergy continued to wear the dress abandoned by the laity, and these garments, now definitely associated with religious service, were modified for convenience' sake in various ways. In this manner, roughly speaking, the vestments worn by the celebrant came to possess the shape they now have, so that their gradual evolution has nothing about it that is mysterious or wonderful. The desire to honour the Holy Communion by enriching and adorning whatever is connected with it, is both right and laudable, but it has sometimes led to results that do not deserve acceptance or praise. Thus the Maniple, which was originally a handkerchief worn by the celebrant on his left arm (in days when pockets were unknown) has come by-and-bye to be purely ornamental, and as such is not admirable and not at all convenient. At the present time the question of vestments is receiving in the Church of England an importance which it in no way deserves, and those who deny the need of any distinctive vestment for the Holy Communion do so as a rule for reasons that will not bear the test of history and experience. The same remark applies to some of those who wear a distinctive vestment, and who profess to do so for reasons that are quite accidental and in no way essential. But those who value the ancient vestments because of their historical associations, and of the testimony they bear to the continuity of the Church and the Sacrament, occupy an impregnable position. The natural desire

for a distinctive vestment for the Holy Communion has found expression in peculiar ways and in unlikely quarters. For example, the Lutheran minister, who may belong to the most advanced school of German theology, and to whom the ceremony means little more than it meant to Socinus, will yet, on a day of Communion, put on the white ruff of the sixteenth century in honour of the occasion; and the Scottish elder, to whom all "ritualism" is foolishness if not wickedness, will yet, on a "Sacrament Sunday," put on his best "blacks" and wear a white tie.[1]

The English Order for the administration of Holy Communion is an offshoot of the Roman Liturgy,[2] for the Sarum use, on which that order was based, was practically identical with the Roman rite. The Reformers who compiled it did so in conformity with certain principles. (1) They desired to remove from the service whatever seemed to them superstitious, or a corruption of primitive Catholic faith and practice. (2) They desired that the new order should agree with Holy Scripture and the primitive liturgies. (3) They desired to emphasise the fact that the service should be a communion of the people. These were the guiding principles in the minds of the compilers and revisers, though the same deference was not paid

[1] For an admirable consideration of the question of vestments in the Church of England, see the Convocation of Canterbury's "Report of the Sub-Committee appointed February, 1907, to draw up a historical memorandum on the ornaments of the Church and its ministers" (S.P.C.K., 1908). The report concludes that the evidence it contains indicates that vestments "cannot rightly be regarded as expressive of doctrine, but that their use is a matter of reverent and seemly order" (p. 107).

[2] See Note H.—Table of Descent of the English Liturgy.

to the second principle in 1552 as in 1549. One curious result of the revision of 1552 has been to make the English Liturgy more Roman in one particular than the Canon of the Mass itself. In spite of their Anti-Romanism, the revisers of 1552 held the Roman theory of consecration, and by ending the Consecration Prayer with the Words of Institution, and directing that, if additional bread and wine had to be consecrated, it was to be done by the recitation of the Words of Institution alone, they went much further than Rome has gone.[1] The same revision must be blamed for some grave blemishes in the English Liturgy, the chief of which is the omission of any reference to Christ's resurrection, ascension, and heavenly priesthood, and the excision of the Invocation of the Holy Spirit inserted by the compilers of 1549. Further, against primitive practice, and in defiance of liturgical fitness, the prayer of Oblation was transferred to the Post-Communion service. Two daughters of the English rite, the Scottish and American Liturgies, have each remedied this defect, and have also retained the Epiclesis, or Invocation of the Holy Spirit.

When the English Liturgy is considered in regard to its fitness as an aid to the right celebration of the Holy Communion, it will be seen that its merits are neither few nor small.

(1) One of the greatest of these lies in its simpli-

[1] It is singular that the revisers were not saved from this mistake by their own principle of agreement with Holy Scripture. The accounts of the Institution all state that the Lord first of all blessed the bread or gave thanks, and then broke it and said as He gave it to the disciples, "This is My Body." These words therefore are associated with the distribution of the bread, and are in point of fact a statement of the effect of consecration.

city. If there is an absence of the imposing ceremonies and dramatic actions that are prominent in other rites, and if there is too little variation between an ordinary and a festal celebration, yet there are compensating advantages. For one thing, the attention of the worshippers is held to the chief points of the service, and is not lost amid a variety of subordinate details. In its clearness and simplicity the English rite is closely allied to primitive models, and is happily free from excrescences that have led to false and dangerous habits of worship, and to customs opposed to the true meaning and use of the Sacrament.[1]

(2) Another merit is its openness. The whole service must be performed "coram populo." There is no closing of doors or drawing of curtains or hiding of actions, no "secreta" or prayers said privately by the priest while ministering at the altar. Such things are entirely alien to the genius of the English rite, which in this respect is not only in accord with the national character, but also with the spirit of the Christian service.[2]

(3) The humility that pervades the English Liturgy is very noticeable.[3] Every page echoes the words "We are not worthy." The opening Prayer for Purity, the reading of the commandments, the exhortations and confession, and the Prayer of Humble Access, all

[1] Such as Corpus Christi processions, Exposition of and Benediction with the Reserved Sacrament—all of which are in high favour amongst Roman Catholics.

[2] In support of this, see Dr. Gore in *The Body of Christ*, ch. v. (1).

[3] When the Litany is said immediately before the Holy Communion (as ordered by Injunctions of 1549 and 1559) it gives preliminary emphasis to the note of humility that sounds throughout the Liturgy.

testify to the humility required of those who accept the unmerited grace given in the Sacrament.

(4) The dignity and grace of the language of the English Liturgy is a conspicuous merit. When compared with its Latin originals, it may not only be said that it is

> "a planet equal to the sun
> Which cast it."[1]

but that it surpasses its originals in the beauty and melody of its words.[2] The Latin prayers contain phrases that are often curt and severe, and sometimes unmeaning. No such charge can be brought against their English versions. The compilers of the Prayer-book were masters of vigorous and sonorous language, and they possessed an instinct amounting to genius for using the right word and the best phrase.

(5) From the liturgical point of view, the most remarkable feature in the English rite is its electicism. When Augustine was sent by Gregory the Great to evangelise the English, he was advised by the Pope to compile a Liturgy for the English people selected from the best usages of Rome, Gaul, and other churches. He did not follow the advice, but many centuries afterwards the English Reformers, knowingly or unknowingly, observed the directions of the Pope. Had they known more of the Gallican and Greek rites than they did, it is probable that they would have borrowed more from them. As it is, the influence of the Liturgy of St. Chrysostom may be distinctly traced in the English Prayer-book. But not only did the Reformers

[1] Tennyson, *To E. Fitzgerald.*

[2] For examples of this see *The Workmanship of the Prayer-book*, by the late Bishop of Edinburgh (Dr. Dowden), pp. 122-6.

borrow from ancient sources, they received contributions from contemporary documents, some of which were of a very doubtful catholicity. It is true that these contributions were few and of no very great value, but their existence must not be ignored. Foremost amongst them were the "Consultations" of the Lutheran archbishop of Cologne, Hermann, in which the hands of Melancthon and Bucer are apparent. It supplied a number of the ideas and expressions in the exhortations, confession, absolution, and comfortable words, and in the Post-Communion thanksgiving. It is also possible that the responses which follow the rehearsal of the commandments were taken from the (Calvinistic) Strassburg Liturgy of Pollanus, and one or two hints were also taken from the Liturgy compiled by John à Lasco for the use of the congregation of foreign (Calvinistic) Protestants in London. The older Anglican divines never thought of apologising for such borrowings, and saw in them a proof that the English Reformers desired no dark, twilight, imperfect Reformation, but joined to their own star all the shining tapers kindled by the reformers in other kingdoms, that the light of all together might shew them a clear path to walk in.[1] Very different language, however, is used by later writers, as may be found from a perusal of No. 86 of *Tracts for the Times*, where our liturgically "degraded condition" is ascribed to the "intervention of foreigners" who "left us bare of much that is holy and valuable," but whose designs were frustrated through the overruling mercy of God. Neither the language of the Caroline bishop nor the Tractarian writer can be wholly endorsed to-day.

[1] So Jeremy Taylor—see his *Works*, vii. 288.

The few things in the Liturgy which have been borrowed from foreign reformers[1] should cause an English Churchman neither exultation nor sorrow. They must be judged by themselves, irrespective of their origin, but not forgetful of their subsequent centuries of use. Such judgment will assign to them a real though not a high value, and there are few that use the Liturgy in whom their absence would not rouse a genuine sense of loss.

(6) A final merit of the English liturgy lies in its clear view of the Holy Communion as a service of the people and for the people. Hence it is celebrated in the mother tongue of the people, hence solitary masses are forbidden and a congregation is required whenever a celebration is held, hence the communion of all worshippers is encouraged.[2] If this crowning merit of the English rite has not been sufficiently observed in the past, nor even yet is fully recognised in the present, it is not due to any defect in the rite itself, but to the lack of knowledge and fervour in those who use it.

In its origin, history, and composite structure, the English Liturgy resembles one of those ancient cathedrals in which it is daily used. Though now the great building is complete, it was not reared in one epoch, but grew slowly piece by piece throughout the ages. The nave may be Norman, the transepts Early English, the choir Late Perpendicular, the Lady Chapel Tudor Gothic. One Bishop added this tower, another that

[1] See Note I.—Liturgies of Reformed Communions.

[2] "We have brought again the Lord's Supper unto Christ's institution, and have made it to be a communion in very deed, common and indifferent to a great number, according to the name" (Jewel's *Apology of the Church of England*, part v.).

chapel, a third built this clerestory, a fourth filled those windows with stained glass. The marks of time and change, and even of violence, are discoverable within it. These vacant niches and mutilated canopies have been thus since the Reformation, and the carvings of the chancel stalls, hacked by the swords of Puritan troopers, have been restored by the piety of later times. But let the spectator take his stand by the western door, and, forgetting all details, look down the mighty cross of stone before him, pillared and arched and gloriously lighted, and all thought of incongruity will be dispelled, for nothing will remain in his mind save an impression of the harmony, symmetry, and unity of the whole building. It is precisely this kind of unity which is found in the English Liturgy. Conforming to the Western Catholic type to which it belongs, it yet possesses its own distinctive character; the product of many ages and diverse races, it yet forms a noble and harmonious whole. All this may be perceived and admired even by a stranger. But to her own children, the Liturgy of their Mother Church is more than admirable. To them it is inexpressibly dear, for it is entertwined with a thousand tender and sacred associations, with memories that are historical and personal, and with affections untouched by time and unchanged by the vicissitudes of life.[1]

[1] It seems time to make a protest against a kind of religious "little Englandism" which shews itself in depreciation of our Liturgy, and in adding interpolations from other rites. To speak of the English Liturgy as "incomparable" is both foolish and ignorant (if the phrase indicate comparison with other liturgies and not with extempore prayers), but the other extreme is equally wanting in wisdom and knowledge, and betrays the existence of a spirit of disloyalty which is more ignoble than the stiffest form of national pride.

III. EUCHARISTICAL.

"And He took bread, and when He had given thanks, He brake it." St. Lu. xxii. 19.

"And He took a cup and gave thanks." St. Matt. xxvi. 27.

THE Last Supper has furnished to Christian artists a subject worthy of the highest genius, and many attempts have been made to reproduce it in painting and sculpture. In these attempts there is the greatest variety to be seen in regard to such things as the room where Jesus and His disciples were assembled, the table at which they sat, the clothes they wore, and their various attitudes and expressions. But there is one peculiarity common to all. It is not a joyous feast which is portrayed, but one of sorrow. The expressions on the faces of the disciples vary, but on none of them is there any sign of gladness or delight. Melancholy, sorrow, wonder, bewilderment, distress, anticipation of calamity—these are the emotions depicted. The most famous of such representations is that painted by Leonardo da Vinci on the refectory wall of the Dominican Convent of Santa Maria della Grazie in Milan. By choosing to depict the moment when the Master said "One of you shall

betray Me," the artist was able to portray a dramatic scene of passionate feeling, instead of the quiet and subdued familiarity and calmness imagined by earlier artists. But in this, as in all earlier and later paintings of the Last Supper, the shadow of impending calamity is evident, and sorrow fills the hearts of the disciples.

The imagination of the artist is warranted by the facts of the Gospels. No one can read the narratives of the last visit of our Lord to Jerusalem, without seeing that from the beginning it was a movement doomed to end in tragedy. In the brief excitement of the triumphal entry, the disciples may have forgotten the warnings of their Master, and ceased to ponder over the meaning of the mysterious words He spoke concerning the suffering that lay before Him, but such forgetfulness can have lasted no longer than the evening of that memorable day. By that time it was necessary for Jesus to elude the vigilance of His enemies, whose suspicions were whetted by the popular demonstration, and with His disciples to seek safety, either in the hospitable home of Lazarus at Bethany, or, as seems more probable, under the shelter of the olive trees on the slope of the hill over against that village.

Each day that followed brought some addition to the uneasiness of the disciples and deepened their sense of foreboding. When on Monday they followed their Master to the Temple, they were at once confronted with the hostility of the leaders of the religious life of Jerusalem.[1] Although they saw that these

[1] See St. Mark xi. 27-33; St. Matthew xxi. 23-27; St. Luke xx. 1-8.

leaders were baffled in their attempt to obtain from Jesus some statement of His authority, the disciples must have observed that thereby this hostility was considerably increased. Next day the Pharisees, reinforced by the Herodians, returned to the charge with a crafty question concerning the lawfulness of the Roman tribute. Vanquished as before, they left the field to the Sadducees, who came with a trivial question of casuistry and received an illuminating answer.[1] The eight-fold woes uttered by Jesus against the Scribes and Pharisees[2] must have stiffened the opposition of these powerful factions, and convinced the disciples of the strength and bitterness of the hostility against their Master. As they left Jerusalem that evening and crossed the slopes of Olivet, Jesus paused to gaze sadly on the magnificence of the city glowing in the splendour of sunset, and deepened the sorrowful forebodings of His disciples by His prophecy of the destruction of the temple and the horrors of the siege in which the city would be overthrown. Of these words and of all that had happened since they came to Jerusalem, the disciples had time to think on the following day (Wednesday), which was probably spent in solitude on the uplands above Bethany, for on that day Jesus did not return to Jerusalem. It was on the evening of Thursday that the Master and His disciples once more entered the city, and sought out the upper room in which the Last Supper was held. Here the Lord had much to say to His disciples, and though they saw that He was

[1] See St. Mark xii. 18-27; St. Matthew xxii. 23-33; St. Luke xx. 27-40.

[2] See St. Matt. xxiii. 1-36.

possessed by a deep and solemn joy, they could not share in the feeling nor understand from what it sprung. It was borne in on their minds that their Master would soon be taken from them, and the consolatory hopes He gave them they failed to receive, or at the time to understand. The mysterious words with which the Holy Communion was instituted, and the unmistakeable reference to a violent death in the giving of the cup, must surely have sent a tremor to the heart of each disciple. It is no wonder though their hearts were troubled and they were afraid.

How great a contrast is presented when we pass from considering the first celebration of the Holy Communion, to the manner in which the Primitive Church held its celebrations. Even in times of persecution, when to meet for the Lord's Memorial was to disobey the law and run the risk of torture and death, when at every meeting new names were added to the list of martyrs to be remembered before the Lord, the celebration was marked by the greatest joy and gladness.[1] It was held as a feast of life, and not of death. The communicants bore themselves as those who knew that theirs was the victory that overcometh the world, and that with them was the power that could cast down the strongholds of cruelty and wickedness. Each communion was a repetition to them of the joy of Easter. They were like men who had been brought from darkness and terror into light and peace, and who for the spirit of heaviness

[1] In the Eastern Church, where this primitive tradition has been consistently maintained, it is not customary to celebrate the Eucharist on a Fast-day, as so joyous a feast is deemed unsuitable for a season of humiliation and sorrow.

had received instead the garment of praise. Therefore the burden of all their worship was "Thanks be to God," and the Holy Communion was to them the Eucharist, the Great Thanksgiving.[1]

The contrast between the sorrow of the disciples at the Last Supper and the joy of the communicants at subsequent celebrations of the Holy Communion is great, but a greater contrast still is furnished when we consider the Pagan life by which the Primitive Church was surrounded. The antique virtues of valour, patriotism, and duty, on which the strong fabric of the Roman state had been built, were then showing manifest signs of decay; the national religion had degenerated into mummery and hypocrisy; flaunting vice and wickedness unashamed were to be seen alike in palace and hovel; the black night of heathenism was unlit by a solitary star, and philosophy had quenched her torch in despair.

"On that hard Pagan world disgust
And secret loathing fell,
Deep weariness and sated lust
Made human life a hell.

"In his cool hall, with haggard eyes,
The Roman noble lay;
He drove abroad, in furious guise,
Along the Appian way.

"He made a feast, drank fierce and fast,
And crown'd his hair with flowers—
No easier nor no quicker pass'd
The impracticable hours." [2]

[1] The godly Fathers named it Eucharistia, that is, Thanksgiving, as if they should have said "Now above all other times ye ought to laud and praise God. Now may ye behold the matter, the cause; the beginning and the end of all thanksgiving" (*Church Homily*).

[2] Matthew Arnold, *Obermann Once More*.

The mad licentious mirth of the Bacchanalian revels of Paganism rings hollow and untrue, when compared with the abiding gladness and singleness of heart of those humble followers of the Crucified, Whose festival was a holy and joyous thanksgiving.

Even amidst the sadness that overshadowed the first celebration of the Holy Communion, the voice of praise was heard. Jesus, it is recorded, took bread and gave thanks; also He took a cup and gave thanks. The words used by our Lord have not been preserved, but there is little doubt as to their nature. They were probably, for the most part, familiar words, such as a pious Jew was accustomed to use at table. One of the noblest elements of Jewish spiritual life was its feeling and expression of praise and thanksgiving. In the time of our Lord this expression had attained to certain recognised forms, some of which were specially associated with meals, and were said by the head of the family or the host, the other members, or the guests, responding with "Amen." One form began thus: "Blessed art Thou, O Lord our God, King of the universe, Who bringest forth bread from the earth." Another began: "Blessed art Thou, O Lord our God, King of the universe, Who createst the fruit of the vine."[1] These forms might be largely expanded and other thanksgivings added to them, but however prolonged or numerous they might be, they had invariably this characteristic, that they were blessings of God, and not blessings of the food. This was because the food itself was regarded as God's blessing to man, and in return for this, it was seemly that man, ere partaking of the food, should express his thanks by blessing

[1] Compare St. Luke xxii. 18.

God. In offering this blessing it was customary to look up to heaven, and this also was our Lord's practice.[1] Most of the painters who have essayed to portray the Last Supper, have represented our Saviour as holding the bread or the cup with upraised face and uplifted eyes, the attitude testifying that it was God Whom He was blessing.

But just as the Last Supper transcended all ordinary meals, so the blessing pronounced by Jesus must on this occasion have been of peculiar significance. It is not reasonable to suppose that His thanksgiving was confined to a recognition of temporal mercies only. Such a supposition would contradict the whole tenor of His teaching, which ever emphasised the truth that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." On this occasion also, when straitened till His great act of self-sacrifice was accomplished, His thanksgiving, we may feel assured, bore some reference to that act which was even then proceeding. He gave to His disciples the cup He had Himself first taken. The work of redemption, which began with the Incarnation, was nearing its awful consummation, and in view of this, the Son gave thanks to the Father for His love to mankind, and for the glory given unto the Son in being the Agent of man's redemption. Thus the Thanksgiving, at the institution of the Holy Communion had this two-fold significance, and blessed God both for earthly and for heavenly gifts.

I. *The Holy Communion is a Thanksgiving to God for earthly gifts.* (*a*) The appropriate nature of the

[1] See St. Mark vi. 41.

choice of bread and wine, as typical of man's bodily needs, is more apparent in eastern and southern than in northern lands. In nearly all countries bread is regarded as the staff of life, but in many parts of the world wine is so much of a luxury and so seldom tasted by the poor, that they would have some difficulty in regarding it as typical of any of their needs. But the case is otherwise in vine-growing countries, where wine is cheap and plentiful, and is found in every house on all festive occasions, and at certain seasons is part of the chief daily meal. In these countries also, bread is not only the staple food of the people, but it literally includes all other kinds, as the custom of the people is to fold their thin loaves or cakes around whatever article of food is eaten with them. Thus to an Oriental, the words "plenty of corn and wine" denote an abundance of all earthly blessings.[1]

Bread is a fit type of man's food, not only on account of its universality, but also because of its nature. It contains all the necessary elements of nutrition, and is thus capable of building up every part of the human frame. Therefore it is a true representative of all food necessary for man's sustenance, and without which his health and strength would fail. Wine may rightly be regarded as representing all other food and drink, which, though not necessary to the continuance of man's life, is yet essential to the full enjoyment of it. Therefore it typifies whatever adds a relish to food and gratifies the palate, so that plainer fare is more easily taken with it.

Bread and wine are not merely types of man's

[1] Compare Genesis xxvii. 28.

food and drink: they are also tokens to him of the Divine bounty, and therefore are appropriately placed before him on the Lord's Table. A very different emblem lies on the table of the House of Commons during the session of Parliament. It is the Speaker's mace, which, in spite of the dignity of which it is the symbol, and the precious metal of which it is made, is nothing but the ancient war-club of the barbarian, the emblem and instrument of force. But on the Table of the Lord in Church, that is placed which speaks not of force but of goodness, of mercy, and of liberality.

Although bread and wine are gifts of God, yet they are in part the result of the labour of man. Ploughing, sowing, reaping, threshing, winnowing, sifting, grinding, kneading, baking—all went to the making of the bread, just as pruning, gathering, pressing, and clarifying went to the making of the wine. Because of these manifold labours, man is apt to forget that he is as truly fed by God as Israel was with manna in the wilderness, or the wedding guests at Cana with the water made into wine. The miracle is not done in a moment, but by many stages, yet none the less is it a miracle. When Jesus was tempted in the wilderness to turn stones into bread, the temptation was to hasten a divine process, for such a miracle is always proceeding. The rocks and stones are worn down and disintegrated, and in the soil thus formed there is sown the seed corn, that brings forth the grain, from which bread is made. So also the rain from heaven falls on the vineyard, and, lodging in the soil, is sucked up by the rootlets of the vines, and moves up their stems to fill the grapes.

"Year by year, the Man Divine,
Where the southern sunlights shine,
Turns the water into wine.

"Year by year, He makes the corn,
Under ground in burial borne
Rise with Him on Easter morn.

"Whence, ere one year's store is spent
Bread and wine afresh are sent
For the next Year's Sacrament."[1]

Recent research, in connection with the study of comparative religion, has shewn that harvest rejoicings have always had a religious character,[2] because it was recognised that the harvest was an evidence of divine favour. The Eleusinian mysteries of Greece and the Cerealia of Rome testify to this, equally with the first-fruit ceremonials of the South Sea Islanders of to-day. The absence of the early Christians from the heathen ceremonies held in honour of the harvest and the vintage, caused the charge of ingratitude to be brought against them. But when such a charge was brought by Celsus, Origen was able to point to the Holy Communion as a proof of the thankfulness of Christians to the giver of man's food.

In Old Testament times there were several ceremonies which impressed upon Israel the thought that the gifts of field and vineyard were bestowed by God. Thus, immediately after the Passover, first-fruits were presented to the Lord,[3] and none of the produce of the year might be tasted until this offering was made.[4]

[1] *Table Triplets*, by the Rev. W. B. Robertson, D.D.

[2] See Jevons' *Introduction to the Study of Comparative Religion*, pp. 192-6.

[3] Deut. xxv. 2-11. [4] Prov. iii. 9-10.

After Pentecost, when the harvest was over, two loaves of fine flour were offered as a token of thankfulness to the Lord.[1] Besides these annual ceremonies there was the perpetual memorial of the Shewbread as a token of thankfulness to God for His continual providence in supplying man's need.

It might be urged that although there is this ample acknowledgment in the Old Testament of the goodness of God in providing food for all flesh, there is no such acknowledgment in the New. But it must not be forgotten that the New Testament accepts the Old, and also approves of whatever is good and right in human nature. The new revelation was given to fulfil not to destroy, to enlarge not to contract, to spiritualise not to materialise. Therefore the harvest and food ceremonies both of Judaism and of heathenism find their true consummation in the Eucharist of Christians.

The Church has from the beginning seen in the Holy Communion a corporate act of thanksgiving for all the blessings bestowed by God, and first of all for the food wherewith man is fed. Abundant proof of this can be produced from primitive Christian writings. Thus the *Didache*, in speaking of the Eucharist, says: "Thus do ye give thanks.... Thou, Master Almighty hast created all things for Thy Name's sake: both food and drink Thou hast given to men for refreshment, so that they may give thanks to Thee."[2] Justin Martyr, in his famous description of the Holy Communion, says: "Then is brought to the President of the brethren bread and a cup of water and tempered wine, and he, taking it, sends up praise and glory to the Father of all through the name of the Son and of the

[1] Levit. xxiii. 17. [2] *Ibid.* §10.

Holy Ghost, and offers thanksgiving to Him for having vouchsafed these gifts."[1] Elsewhere he speaks of the bread and wine as being offered by Christians "in memorial of their food, both solid and liquid."[2] St. Irenaeus uses similar language: "We offer to God the bread and the cup of blessing, giving thanks to Him that He has commanded the earth to bring forth these fruits for our food."[3]

In the ancient liturgies the thanksgivings for food are brief and somewhat indirect, but this is probably due to the fact that such thanksgiving was offered in a full and direct form at the Agape. In later liturgies, and in our English order, all specific thanksgiving in words for food has disappeared, but an act of thanksgiving remains in the oblation, or placing of the bread and wine upon the Holy Table. It is much to be desired, however, that this act should be interpreted by some words of thanksgiving. Had such words been familiar to our communicants, it is extremely improbable that "Harvest Thanksgiving Services" would have attained to their present phenomenal popularity. Such services, however, are in one respect the outcome of a right and wholesome feeling, and one for whose best expression the Church should provide in the highest of all Thanksgivings.

(*b*) Bread and wine may be regarded, not only as representing all food by which the life of man is nourished, but also as representing whatever ministers to the full enjoyment of life. In their appearance they are pleasing to the eye, no less than gratifying to the taste and satisfying to the appetite.

It is a mark of a decadent movement when such a

[1] *I. Apol.* 65. [2] *Dial. cum Tryp.* 117. [3] Frag. Secund.

question as "Is life worth living?" can be calmly discussed and answered in the negative. It is not merely that pessimists look on life with a jaundiced eye and see things in false colours and untrue proportions, but they also fail to realise the possibilities which life brings even to the poorest of living things. The inanimate clod escapes all the ills of life because it shares none of the joys of life, but the meanest creature that creeps across it manifests a higher existence, and in accepting the possibility of pain pays a low price for the wonder and glory of life. The higher we rise in the scale of creation the greater becomes the capacity for living a full and joyous life, until we find that capacity at its greatest in man himself, who, above all living things, should be replete with vitality and filled to the full with enjoyment of life—

> "Being right glad that he was born
> And thankful that he lives."[1]

Some of the opponents of the Christian faith have alleged that it empties life of joy and overspreads the world with gloom. They contrast the light-hearted gaiety that marked the Pagan festivals of ancient Greece with the gravity and solemnity of the Christian rite which superseded them. But they fail to observe that joy may be and must be differently expressed according to the nature and knowledge of the one that feels it. A man does not shew his delight in the same unrestrained manner as a boy, for his greater knowledge and sense of personal dignity forbid such boyish manifestations. So, we may reply, Christianity did not empty life of joy, but it did empty it of much

[1] Alfred Austin.

folly and sin. It made some expressions of joy no longer possible to Christians, for it aroused in them a new sense of their dignity and greatness, of the wisdom with which they should speak and act, and of the purity of conduct required from them. Thus the natural joy within them was unquenched, though certain unworthy outlets were denied to it, and it found the noblest way of manifestation in holy thanksgiving to the Giver of life. So far from diminishing the joys of life, Christianity has added to them, for it has infinitely enlarged the possibilities of life, multiplied its privileges, intensified its reality, and spiritualised its development. Christ is not come to steal, or kill, or destroy; He came that we may have life, and may have it abundantly. It is the Man of Sorrows Who has filled our hearts with true and holy gladness.

It is true that life comes to us with bitter as well as sweet, pain as well as pleasure. The bread by which we live is sometimes hard and dry; the wine we drink is sometimes as vinegar in the mouth. But what then? Are we so foolish and ungrateful as to give to times like these the measure of eternity; forgetting the goodness and mercy that follows us all the days of our life, in face of the light affliction that is but for a moment? Undoubtedly there are some exceptional cases where a heavy toll has had to be paid for life, and where it is burdened with some inheritance of pain or sorrow. But with the great mass of mankind the case is wholly different, for in their experience the pains and sorrows of life are utterly outnumbered by its pleasures and joys. It is hard for some of them to realise this, because

their pleasures pass quickly and lightly, whereas their pains and losses are branded deeply on their memories. Unlike the dial that marks the sunny hours alone, their memories record the dark days and forget the bright. But all Christians, whether they have this failing or not, often need to have their sense of thankfulness quickened and their memory of God's goodness stimulated. Like the psalmist, they need to call upon their souls to bless the Lord and forget not all His benefits. They may even come, as many a saint has come, to so wise and holy a state, that they can thank God for the tribulations of life. These also are in His control, these also serve His purpose; by them we are taught what otherwise we would refuse to learn: through them the character is shaped and fashioned until the hidden man of the heart is conformed to the likeness of Christ.

Thankfulness, then, is an essential mark of the Christian character. To speak of "a thankless Christian" is to put forth a contradiction in terms, for he ceases to be Christian who ceases to be thankful. But if we are thankful, our feelings must find expression, and where can they find a better place for such expression than at the Table of the Lord, where we appear as His guests? Here then let us offer our Eucharist, giving thanks always for all things. Let us thank Him for the body that He has prepared for us, so fearfully and wonderfully made, so honoured by the Incarnation of the Son of God, and by the dwelling in us of the Holy Spirit. The round world also on which we live, speeding on its ordered path through space, shone upon by sun and moon and stars, encompassed by its life-giving atmosphere, diversified by its con-

tinents and oceans—how wonderful it is and how full of loveliness! What glory do we behold who see the brightness of morning, the noon-day splendour, the pageantry of sunset, the mystery of night, the procession of the seasons with their opulence of beauty! The earth also has its manifold glories—its soaring mountains and broad prairies, its wide lakes and rushing rivers, its forests and cornfields. More wonderful still and of greater glory is the world of men, with their ingenuity and genius, their records of movement and progress, their achievements in art and literature, philosophy and science, industry and commerce. To know even a little of these is to possess a treasure for which deep thankfulness is due.

If objection be made that all this is extraneous to the Holy Communion, and that to bring in such thoughts is to intrude something whose presence is unwarrantable, then we may reply that thanksgiving is of the very essence of the rite. Unless it is a Eucharist, *i.e.* a Thanksgiving, it is not a Holy Communion. And in the Thanksgiving we must include all the wonderful gifts whereby God ministers to our needs and adds to our delights. In doing this we are following the example set in all the ancient liturgies where thanksgiving forms one of the chief aspects of the service.[1] If further apology were needed, it might be found in the memorable words of Aristides in his defence before the Emperor Hadrian: "Because they (the Christians) acknowledge the goodness of God towards them, lo, on account of them there flows forth the beauty that is in the world."

II. *The Holy Communion is a Thanksgiving to God*

[1] See Note J.—Thanksgiving in the Primitive Liturgies.

for heavenly gifts. There is at least one respect in which the bread and wine used in the Holy Communion are suitable types of heavenly gifts which we receive from God. Each is the outcome of the life which existed in the corn and vine, that grew the grains and bore the grapes from which the bread and wine were made. Because of the life within them, the vine and the corn were able to use the dead matter out of which they sprang, to incorporate it with their own substance, and finally to present it in such a form that it could be made into "wine that maketh glad the heart of man, and bread that strengtheneth man's heart." Bread and wine, as the food of man, are assimilated by the organs of his body and nourish and build it up, so that his body is the final and perfect form of the seed-corn or life germ of the plant. Thus it is by the seed that his natural life is maintained. So also by the seed which is the Word of God his spiritual life is fed, for without the divine Logos there could be no heavenly life in man. "In Him was life; and the life was the light of men." For this spiritual life, that is to say, for all the revelation of Himself which God has made to man, our thanksgiving is offered in the Holy Communion. Especially do we thank Him that He has of old time spoken unto the fathers in the prophets, and at the end of these days spoken unto us in His Son.

(*a*) The record of this divine revelation to man is found in the scriptures of the Old and New Testaments. These comprise one volume in two parts, which, however, are separated one from another by centuries of time, and by differences of language and thought. Yet each part is the complement of the other, and neither can

be understood by itself alone. The Old Testament without the New resembles the pictured temples and tombs of Egypt before the discovery of the Rosetta stone furnished a key to the meaning of the hieroglyphics which they bore. Before that key was found there was much on those pictured walls that could be clearly comprehended. One could see depicted there the daily life of Egypt three thousand years ago, the wars and triumphs of its kings, the worship and ceremonial of its priests. So much might be seen and understood, but the meaning and purpose of it all remained hidden and unknown. In the same way, if the Old Testament is studied apart from the New, much of it will appear unintelligible and wanting in purpose. It contains the story of a wonderful national life, the history of the achievements of kings and heroes, the utterances of prophets, and the ritual of priests. But the student who asks "To what purpose was all this manifold life? When were these prophecies fulfilled? How did these types become realised?" can find no answer until he opens the New Testament of our Lord and Saviour Jesus Christ. This is why the best expounders of the Old Testament are not to be found amongst Jews but amongst Christians. The true interpreters of the life and thought of ancient Egypt are the European scholars who can decipher and read her hieroglyphics, and not the ignorant Egyptian fellahin, even although the blood of the Pharaohs may run in their veins. St. Paul declares the truth when he says "for he is not a Jew, which is one outwardly," *i.e.* by blood, "but he is a Jew, which is one inwardly,"[1] *i.e.* by grace. The true

[1] Rom. ii. 28.

children of Abraham are they who hold his faith and do his works. This faith in the promise realised in Christ is the essential virtue of the character of Christians, who are thus the spiritual children of Abraham. The unbelieving Jew possesses a carnal heirship, and to him are left type and shadow and symbol; but the Christian has the spiritual heirship, and to him are given reality, light, and substance.

Therefore in thanking God for the revelation given in the Old Testament, we thank Him for what He has given to us. Ours are all its treasures of wisdom and knowledge, and for these we present our thanksgivings. We thank God for all the holy men of old who were moved by the Spirit to declare the divine Will; for Moses the Lawgiver and those who succeeded him through the ages, and built up the great system contained in the Pentateuch; for all the unknown chroniclers who preserved the records of the kingdoms of Judah and Israel; for the singers whose psalms and idylls and dirges tell of their hopes and griefs, their penitence and peace, their praise and worship; for the prophets who interpreted the ways of God to their generation and witnessed for Him as the Lord of Righteousness; for all who received and guarded and handed on the torch of truth lit by fire from heaven. For all these and for the revelation that came by them our thanks are due, and where could they be given so fitly as at the Memorial of Him in Whom the desires and hopes of the Old Testament saints were realised, and Who fulfilled the Scriptures as He fulfilled all righteousness?

The thanksgiving prayers of the Primitive liturgies invariably contain a reference to the revelation of the

Old Testament. Usually, as in the Liturgies of St. James, St. Mark, St. Clement, St. Chrysostom, and St. Basil, mention is made of man's creation and fall, and of the mercy of God in revealing to him a way of restoration. Thus the Liturgy of St. Basil says: "Thou didst not turn away utterly from Thy creature that Thou madest, O Thou Who art good, nor didst forget the work of Thy hands, but didst visit it in many ways through Thy mercy. Thou didst send out prophets; Thou wroughtest mighty things through Thy saints who pleased Thee in each generation. Thou spakest unto us by the mouth of Thy servants the prophets, foretelling us the future salvation; Thou gavest the Law for a help."

Although our English liturgy (like that of the Church of Rome) contains no similar thanksgiving, yet we are not without an acknowledgment (in which the Roman Liturgy is lacking) of our indebtedness to the old revelation to Israel. The reading of the Commandments and the responses made to them remind us that the old Law was fulfilled by Christ but not destroyed, and that though He has risen from the dead and speaks to us with all power and authority in His Gospel, yet still we are to hear the voices of Moses and the prophets.

(*b*) Happily, our English Liturgy is not defective in the recognition it gives to the chief ground of thanksgiving in the Holy Communion, viz. the unspeakable gift of God's Own Son. Its third exhortation declares: "Above all things ye must give humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ both God and man;

Who did humble Himself, even to the death upon the Cross, for us miserable sinners who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life.... To Him therefore, with the Father and the Holy Ghost, let us give, (as we are most bounden) continual thanks." In response to this exhortation, the Prayer-book of 1549 provided a noble form of thanksgiving in the Prayer of Oblation, which corresponded to the "Unde et memores" in the Latin Mass: "Wherefore O Lord and Heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy divine Majesty with these Thy holy gifts the Memorial which Thy Son hath willed us to make: having in remembrance His blessed passion, mighty resurrection and glorious ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring Thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving." This Prayer has been retained in its proper place in both the Scottish and American Liturgies, and although in the English Liturgy it has been altered for the worse and placed in an inappropriate position after the reception of the consecrated Bread and Wine, it still sounds clearly the dominant note of thanksgiving to God for His best and greatest Gift.

Words of similar import might be quoted from every Catholic Liturgy, but it may suffice to mention the simple formula found in the *Didache*: "Concerning the Eucharist, thus give thanks: first, concerning the cup: 'We thank Thee, our Father, for the holy vine

of David Thy servant, which Thou hast made known to us through Jesus Thy Servant; to Thee be the glory for ever.' And concerning the broken-bread: 'We thank Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus Thy Servant; to Thee be the glory for ever.'"[1] This thanksgiving is significant, not merely on account of its great antiquity, but also because the *Didache* lies outside the main stream of liturgical development, and therefore whatever it has in common with the main stream is of singular interest and importance.[2] The *Didache* agrees with the Catholic Liturgies in rendering thanks to the Father for the blessings that have come to us from Him through the Son. This is as it should be, for the love of the Father is no less wonderful than the love of the Son. He loved us with a love that was divine, and was proof against our forgetfulness, ingratitude, and disobedience. He gave His Son knowing that the wicked world would not receive Him or do Him reverence. He gave His Son foreknowing every step of the way from the manger to the cross. When before the Lord's Table we ponder on thoughts like these, what can we do save to lose ourselves in wonder and find ourselves in praise and thanksgiving? If we were to hold our peace, the very stones would cry out.

Amidst our thanks for all that Christ has done for us and means to us, we must not forget the institution of the Blessed Sacrament itself. Every celebration should be to us a Festival of Corpus Christi, for we should not fail to thank our heavenly Father for vouchsafing to feed us, who have duly

[1] *Ibid.* § 9. [2] See Note K.—The Eucharist in the *Didache*.

received the holy mysteries, with the spiritual food of the Body and Blood of His Son our Saviour Jesus Christ. Nor is it presumptuous if we bring to the great Christian Thanksgiving our own acknowledgment of individual mercies. The mightiest river is open to receive the smallest tributary, and we do well to make our rill of thanksgiving swell that river of praise whose streams make glad the city of God. It is not only that in our Eucharist we unite with all faithful people throughout the whole world in thanking the Lord, but that we thereby join with the saints of God of all ages and peoples and languages, whose tongues have long been silent in death but whose praises are immortal. Not only with these do we join in our Thanksgiving, but also with those who magnify the Lord in the House not made with hands, eternal in the heavens. If we are made lower than the angels, yet surely in this our great act of Thanksgiving, we rise in spirit to their level, if, indeed, we do not surpass it, for we praise Him as our Saviour, whom they can know by no such name of love and grace.

The eucharistical aspect of the Holy Communion is one that needs to be brought prominently before our communicants. In some respects we English are a dumb race, and though our feelings are deep and true, we are often too shamefaced and reticent in expressing them. This is notably the case in all that concerns our religion, but although reverence may sometimes require silence, it never imposes such a condition on the utterance of our thanks. The Lord opens our lips that our mouths may shew forth His praise.

In conclusion, there are certain consequences which

follow from what we have ascertained, and which may be briefly noted. (1) As the Christian Thanksgiving, the Holy Communion should be the most joyous of all the services of the Church. Hence the employment of music, flowers, lights, colour, and all that marks out a festive and joyous occasion, are appropriate and legitimate. (2) As the most joyous service, the Eucharist should be the most popular. It is natural for people to prefer a glad festival to a mournful fast, and as this aspect is made clearer it will be more generally recognised and welcomed. (3) The Church's great act of Thanksgiving should never be omitted on the Lord's Day. Our worship, like that of the Apostolic Church, should be eucharistic, and the head and heart of all our Sunday services should be our Sacrifice of Praise and Thanksgiving.

IV. EVANGELICAL.

"This is My Blood of the Covenant, which is shed for many unto remission of sins." St. Matt. xxvi. 28.

"For as often as ye eat this Bread, and drink this Cup, ye proclaim the Lord's death till He come." 1 Cor. xi. 26.

Archbishop Trench, in his well-known book on the *Study of Words*, has a striking chapter in which he deals with the "Morality of Words." He points out the signs which mark the working of a law of degeneration in human speech as well as in human action, so that men, in falling from a higher to a lower level of morality, have dragged down with them the words they speak. He shews how some words, that once had an innocent or worthy meaning, have now acquired a harmful and unworthy, and how others, that once had an honourable significance, have deteriorated in meaning until their honour is lost. Of such words he quotes several interesting examples, but there is one to which he does not refer, although it furnishes a conspicuous instance of how a word may degenerate in significance, and fall from praise and affection into opprobrium and dislike. It is the word "Evangelical."

Used in its original meaning, the word refers to the

Gospel or Evangel of our Lord, and denotes whatever is of the essence of that Gospel. Thus, Evangelical truth is Gospel truth, Evangelical preaching is the preaching of the Gospel, and the Evangelical Sacraments are the two Sacraments of the Gospel. Used in this sense, the word is free from all sectarian distinctions, and simply denotes what every Christian ought to believe and do, for both in faith and practice he should be Evangelical. But most unfortunately, a sectarian meaning has become attached to the word, and has soiled it with ignoble use. Some sects and parties have confused the Gospel with their own interpretation of it, and have claimed that they were Evangelical, and that those who differed from them were not. On the Continent of Europe, and especially in Germany, Evangelical is practically identical with Protestant, and critics of the most advanced type describe themselves as "Evangelical." In England, the word appears in the title of the organisation styling itself the "National Council of Evangelical Free Churches"—a bold title, since the nationalism, churchmanship, freedom, and evangelicalism [1] of the bodies composing it are certainly open to question. In the Church of England the word has been appropriated by members of one school or party, and this claim has so far been allowed in common speech, that in many minds the word has become identified with the peculiarities and even the defects of that party.[2]

[1] It includes the Quakers, who do not observe the Sacraments, and who are therefore excluded from the "Evangelical Alliance," an older organisation, which includes some Churchmen.

[2] Of this, the writer had an amusing experience when curate-in-charge of the parish of Lightcliffe, near Halifax. A good woman

Against such use, a protest ought to be made. The word needs purification and restoration to its true and original meaning, and it is in this primary sense that we use it, when we consider the Evangelical aspect of the Holy Communion.

It is both peculiar and perplexing to find that this aspect is imperfectly discerned, if it is discerned at all by those whose boast is that they are "Evangelical Churchmen." The contrast they are so fond of drawing between the Word and the Sacraments is a proof of this dimness of vision. They love to magnify preaching and Bible-reading as the instruments whereby sinners are brought to salvation, and they identify these with the proclamation of the Gospel. So far they are right: this ought they to have done. The wrong appears in what they have left undone. For this exaltation of preaching has not been accompanied by a similar exaltation of the Sacraments, and the result is as though the latter had been depreciated. A glance into any Nonconformist Chapel gives proof positive on this point. There the object that stands in the place of honour, the cynosure of all eyes, is the pulpit, while the Communion Table is placed humbly at its feet. Formerly a similar object-lesson could be had in many parish churches, where a huge pulpit stood squarely in front of the chancel and thrust its obtrusive bulk before the Table of the Lord.[1] Happily

told him that she prayed daily "that the Lord would spare the parish the infliction of having an Evangelical Vicar." To her, as appeared on enquiry, Evangelicalism meant shakiness in churchmanship, laziness in work, slovenliness in worship, and pious platitudes in preaching.

[1] Even in the days when such a sight was common, there were members of the "Evangelical School" who cannot be described as

this sight can no longer be seen, but still in many churches the appearance and appointments of the Holy Table witness less to the poverty of the people than to their inadequate conception of the dignity and meaning of the Sacrament. The treatment of the Holy Communion as being but one of the occasional services of the Church, and the strange modern custom of adding it as a kind of appendix to the last of the Sunday services, are grievous proofs of the inadequate conceptions of the Lord's Memorial which are still held within the Church of England. It does not seem to occur to those who exalt the Word above the Sacraments, that the Holy Communion is in itself a Word of God and a proclamation of the Gospel.[1]

In pointing out such defects we must not be suspected of underestimating the high qualities of the Evangelical party, or the great services they have rendered to the Church of God in England. They inherit the traditions and aims of the older and nobler Puritanism, of which Ridley and Grindal may be taken as different exponents. They are the willing champions of the Reformation, and they occupy in the XXXIX Articles a stronghold from which they cannot be dislodged, save by its demolition. Ever since the great religious revival of the eighteenth century

undervaluing the place and power of the Holy Communion in the worship of the Church and the life of the individual Christian. But this was counted by their followers as more of a defect than a merit. Mr. Simeon was often reproached for being more of a Churchman than a Gospelman, and Bishop Wilson spoke of the "altar of our eucharistic sacrifice" and used like phrases, which now would be repudiated by "Evangelicals."

[1] "Quid sunt aliud quaeque corporalia sacramenta, nisi quaedam quasi verba visibilia?" (St. Augustine, *Contra Faustum*, xix. 16).

there has existed amongst the Evangelical party which sprang from it a fervour and religious zeal that has worked like leaven and shone like light in many a parish in England. Some of the most honoured names in our history are those of members of this party. The spell of Charles Simeon's teaching, enforced by a noble character and a saintly life, was powerfully felt by hundreds of Cambridge students in the earlier years of the nineteenth century, and moved them to emulate his zeal and devotion. The philanthropic fervour of the "Clapham sect," and of other circles of Evangelicalism in the Church, was an impetus and aid to the great movements that ended in the emancipation of slaves abroad and the betterment of the lives of the poor at home. The missionary activity of the party, and the faith and boldness with which they have done their work through the Church Missionary Society, have added fresh honours to the Church of England. The names of Wilberforce and Shaftesbury, of Martyn, Venn, and Pennefather (to mention but a few), will ever be remembered as blazoned on the Church's roll of saintly fame. It has been and still is the endeavour of the best representatives of the Evangelical school to place in the foreground of all their teaching the need of conversion and of personal faith in Christ, the efficacy of His atonement for sin, and the freedom that each Christian has of direct access to God. The importance of these great truths can scarcely be exaggerated, and the zeal that lays upon them the strongest emphasis is not to be condemned. If only with that zeal there had been combined a better knowledge of what Churchmanship means, and of what the Sacraments signify and impart, there might have been

no limits to the influence of the Evangelical party, and that great spiritual revival of the nineteenth century known as the Oxford movement and identified with High Churchism, might instead have proceeded earlier from Cambridge and moved on other lines. As it is, this revival, which has had a stronger and deeper influence upon the Church of England than any other movement since the Reformation, has been accomplished, not only without the sympathy and help of the Evangelical party, but in spite of their distrust, unfriendliness, opposition, and open hostility.[1]

One result of the Oxford movement has been a return to apostolic and primitive practice in regard to the place of the Holy Communion in the worship of the Church. This very return, however, is unwelcome to certain Churchmen, who think it dangerous to Evangelical truth to magnify and exalt the Evangelical Sacraments. The thought is a strange one, but it proceeds from a heart that is none too cordial in its feeling for the Holy Communion. Let any one who doubts this statement pick up a theological book by a writer of this school, and mark how he treats his subjects. When dealing with Repentance, Faith, Justification, and Grace, such a writer is quite at home; but when he comes to speak of the Sacraments he is much less confident, being positive enough

[1] The spiritual power and religious value of the Oxford Movement is fully recognised by Nonconformists, and acknowledged by them in a generous fashion, which might with advantage be followed by some Church journalists and pamphleteers. Thus the *British Weekly* of June 30th, 1910, in a leader on the Religious Letters of Mr. Gladstone, describes the Oxford Movement as "a seeking after God, a striving to restore the awe, the reverence, the devotion, the passion of New Testament Christianity."

as to what the Sacraments are *not*, but hazy as to what they are. He is obsessed by the danger of the abuses to which they are liable, and he appears to be troubled by a covert feeling that they are somewhat at variance with the "Evangelical system," and that it might be more spiritual to dispense with them entirely.

All this is very puzzling, because it is the antithesis of true Evangelicalism. For what is the very heart of the Gospel, the "Evangelium in Evangelio"? It is that which St. Paul preached unto the Corinthians, "that Christ died for our sins according to the Scriptures, and that He was buried, and that He hath been raised on the third day."[1] Surely, then, the Holy Communion has an Evangelical aspect, for these are the very facts which it declares. This at least was seen clearly by the pioneer of modern Evangelicalism, Martin Luther, as appears from his words "Concerning the Lord's Supper" in *The Babylonish Captivity of the Church*: "Now the Mass is a part of the Gospel; nay the very sum and compendium of the Gospel. For what is the whole Gospel but the good news of the remission of sins? Now all that can be said in the most ample and copious words concerning the remission of sins and the mercy of God, is all briefly comprehended in the word of the Testament. Hence also sermons to the people ought to be nothing else but expositions of the Mass, that is the setting forth of the divine promise of this Testament. This would be to teach faith, and truly to edify the Church." Luther, therefore, would agree in deprecating any contrast between the Word and the Sacraments, as though the one

[1] 1 Cor. xv. 3-4.

were more spiritual and evangelical than the other. Word and Sacrament proclaim the same message; the one in word alone, the other in word and deed;[1] but if one proclamation is to be reverenced above the other, it should rather be that in which man does least, for he simply obeys the Lord's commandment in making the Memorial ordained by Him, and thus proclaims His Gospel.

All Christians will agree in admitting that the Apostles of our Lord knew what was truly Evangelical. Yet when we compare their preaching (as recorded in the Acts) with the utterances of the pulpit at the present day, we are conscious of difference rather than agreement. Apostolic preaching was above all things declaratory; it was an open proclamation of facts concerning Christ, direct, simple, missionary. It had for its one theme Christ crucified and glorified, the Saviour of men. Modern preaching is, for the most part, of a very different character. It is discursive, elaborate, theoretical. It often deals with topics that are not specially or distinctively Christian, and frequently ignores the historic facts that have made Christian preaching possible. To a great extent such divergence from the Apostolic model is a necessity. The Apostles, like modern missionaries in heathen lands, had to address audiences ignorant of Christ and His claims upon them, and therefore in need of such

[1] There is a popular hymn by Mrs. Rundle Charles in which the Evangelical aspect of the Holy Communion is strongly expressed:

"No Gospel like this Feast
Spread for Thy Church by Thee;
Nor prophet nor evangelist
Preach the glad news so free."

preaching as was actually given. The modern preacher addresses those who have centuries of Christian life and teaching behind them, and who themselves have been reared in a Christian atmosphere. A further reason for divergence is due to the culture and learning of our day, which have opened a larger field to the preacher, and have also supplied him with helps unknown to an earlier age. This very richness and variety, however, brings with it a strong and singular temptation to forget the primary message with which the preacher is charged. That message is essentially Evangelical; it is mainly declaratory. It appeals, not to reason but to faith. It demands acceptance, and not discussion. It is not a law to be obeyed, or a ceremonial to be followed, or a science to be studied, or a philosophy to be thought out, or an art to be practised. It possesses something of each of these, but in reality it differs from them all in this, that it is a declaration of what God has done by Christ for man, and therefore it has to be announced, published, and proclaimed. Wherever and howsoever this is done, there is Evangelical preaching.

To keep the preacher true to the heart of the Gospel message, nothing will serve so well as the Evangelical Sacrament of the Holy Communion, where placarded before his eyes is the theme of all his preaching, the Christ Who was crucified. The priest who, on the Lord's day, begins to celebrate the Holy Communion and so to proclaim the Lord's death, receives a reminder of what he must preach when he enters the pulpit. There is possibly much preaching in the Church which is not Evangelical in any true sense of the word, but it is usually the case that such

preaching is associated with Morning and Evening Prayer, rather than with the Holy Communion, which, like an anchor, holds the preacher fast to the hope of salvation.

The Evangelical aspect of the Holy Communion consists in the fact that the Memorial is in word and deed a Gospel message, and often accomplishes the purposes of a sermon.[1] "As often as ye eat this Bread and drink this Cup," affirms St. Paul, "ye proclaim (καταγγέλλετε) the Lord's death till He come." This proclamation embraces three distinct but inseparably connected facts. I. Christ crucified. II. Christ crucified for sin. III. The crucified Christ risen and glorified.

I. *Christ crucified.* The historic fact that Jesus died upon the cross at Calvary is authenticated by many infallible proofs. It may be affirmed, indeed, that we have no such sure proofs of any other fact in ancient history as we have of the death of our Lord. One of these proofs is the existence of the Holy Communion, which throughout all the succeeding ages

[1] Principal Alexander Whyte of New College, Edinburgh, in his lectures on "James Fraser, Laird of Brea," observes: "George Gillespie, following John Calvin and other great Evangelical Reformers, argues with great convincingness that the Lord's Supper was not originally intended to be a converting ordinance. . . . But neither John Calvin nor George Gillespie ever said that the Lord's Supper is not often over-ruled to be a converting occasion. As a matter of fact it has been made a converting occasion to many men in all ages of the Church. And it is James Fraser's thankful testimony that the celebration of the Lord's Supper, when he was a student in Edinburgh, was the gracious occasion of his own so intricate conversion" (ch. iv.). Churchmen will recall the interesting fact that the conversion of Charles Simeon was accomplished in precisely the same way.

has proclaimed the fact, and recalled it in all its tremendous significance to Christians and to the world.

The act of death is the most solemn and momentous that any man can perform, and it confers a pathos, dignity, and mystery upon the most common-place of men. This is the case even when death comes as the natural completion of a long life, or as the inevitable end of prolonged sickness or disease. But when a man dies in all the fulness of life and goes into death with body and mind alike unimpaired, when he dies for his fatherland, or when he relinquishes life rather than retain it at the price of falsehood and dishonour, then there is cast around his death a halo of distinction such as can be gained in no other way. Nothing so arrests the attention of men as an execution, and no death is so sure of remembrance as the death of a martyr. Of all the events of English history there are none that are so well known or have made so deep an impression on the national mind as the execution of Charles I. and the death of Nelson.

Such impressions, however, fade into insignificance when compared with the effects upon mankind of the death of Christ. No reader of the Gospel narratives can help noticing with what fulness of detail the Evangelists describe the passion and death of our Lord, nor can any reader of the Epistles fail to observe how the fact and significance of that death is ever in the minds of the writers. There is never the least attempt to hide the shameful fact that Christ died upon the cross, and that He was put to death by a process of law. On the contrary, that fact is avowed and proclaimed, nay, is gloried in as the proudest boast a

Christian can make. There is no similar paradox in the whole history of mankind.[1]

Such action was persisted in even although it was a constant offence to the world. To the Jew it was a stumbling-block and to the Greek foolishness. There were Jews and Greeks who were attracted by Christian teaching, but to whom the cross remained an offence, and who tried to evade it by ingenious explanations. Thus the Ebionitic sect of Jewish Christians taught that the Divine Spirit descended on the man Jesus at baptism, but forsook him at crucifixion, so that his death was but the death of an ordinary man. Amongst Greek-speaking Christians there arose Gnosticism, with its theory of dualism and emanations, and its imagination of Christ as but a phantasm or appearance of humanity and incapable of suffering or death. All such attempts to evade the offence of the cross were condemned by the Church with unfaltering voice. Against them she asserted the true doctrine of the real humanity of her Lord,[2] as "perfect man, of a reasonable soul and human flesh subsisting."

[1] Mr. William Watson's sonnet "Ecco Homo" is a striking example of total inability to see the significance of Christ's death.

> "What is to me this show of wounds and death?
> To me His death is nought, His life is all!
> The one no word of hourly purport saith;
> The other, at morn and noon and evenfall,
> Rallies me to Him with a trumpet's call—
> Him, not of Calvary, but of Nazareth!"

[2] There is a noble phrase in Irenaeus (*Adv. Haer.* iii. 18[1]) which reminds us that Christ was not a son of man, but the Son of man: "Recapitulavit in se ipso longam hominum expositionem."

The offence of the cross remains to this day, though it is not manifested in precisely the same fashion as in earlier times. Yet still to many modern minds it is a blot on the Christian system that it centres so completely around the cross. But the Church can do nothing else than proclaim the Lord's death, and so challenge the attention of mankind. Such was the method of the Apostles, and wherever this proclamation has not been made, there the Christian faith has lost its power. When the Moravian missionaries first went to Greenland, they found the Esquimaux so ignorant that it seemed prudent, in telling them the story of Jesus, to omit all reference to His death. But told in this way, the old story was found powerless to touch heart or conscience, and it was only when Jesus was preached as the crucified Saviour that hearts were melted and consciences convinced of sin. All like attempts to "purge the Gospel of blood," to put the teaching of Jesus in the foreground and the cross so far back as to be out of sight, end in like failure. Such attempts may sometimes please a cultured taste, but they bring no help to a contrite heart.

This, then, is what the Holy Communion proclaims to us, that Jesus died upon the cross. It bids us remember that He Who did not abhor the Virgin's womb, did not fear the pangs of dissolution or loathe the gloom of the sepulchre. "It behoved Him in all things to be made like unto His brethren."[1] He shared in the universal lot, He accepted the common doom, He trod the ancient path set thick with footprints that shewed no signs of any who returned. He endured the anguish of crucifixion, He felt the

[1] Heb. ix. 17.

failure of bodily power, the approach of the *rigor mortis*, the final wrench that separated spirit from flesh. "He bowed His head, and gave up His spirit."[1]

By this submission to death, our Lord continued that deliverance of man from the fear of death, which was one of the objects of His coming into the world. He refused to speak of death, calling it instead a sleep, and therefore implying an awakening. As He thus ignored death by His words, He challenged its power by His actions, for at His command the dead were restored to life. Finally, by His own death and resurrection He has dispelled the ancient darkness of the grave, and brought life and immortality to light.

There are some in the Church of England who greatly desire that above the screen which, in many of our parish churches, separates the chancel from the nave, there should be, as in former times, the symbol of the crucifix. As the screen itself has a well-understood meaning, and typifies death, which divides the Church militant on earth from the Church at rest in paradise, it is the right and proper place for that symbol which represents the death of Christ upon the cross.[2] But whether the crucifix is there or not, no Church can lack the proclamation of Christ's death, for as often as the Lord's Memorial is made in the manner that He Himself ordained, the bread and wine will declare that He surrendered His life for our sakes.

II. *Christ crucified for sin.* The supreme and eternal significance to all mankind of the death of Christ lies in the relation that it bears to the sin of the world. This is plainly set forth in the Words

[1] St. John xix. 30.

[2] See Note L.—The Crucifix and the Cross.

of Institution: "This is My blood . . . which is shed for many unto remission of sins." It is true that the entire life of our Saviour is definitely related to sin. His name was called Jesus, because He should save His people from their sins.[1] "He was manifested to take away sins."[2] His life, with its temptations and its contradiction of sinners against Himself, was a continuous conflict with sin, in which He was ever victorious. The sinlessness that was apparent in Him was not merely the absence of sin but the presence also of supreme holiness, which was the fruit of faith and obedience. Where sin manifested its presence in those amongst whom Jesus lived, it was detected by Him, exposed, and condemned. But if we would see the fullest exposure of sin and its complete condemnation, we must consider the crucifixion of our Lord. Can any one read the accounts of that deed without being moved to indignation and shame? It is easy to sympathise with King Clovis, who, when he heard the story of the crucifixion, laid his hand upon his sword and wished that he and his brave Franks had been there. For the story tells of the blackest deed in all the annals of mankind, of the foulest blot on the reputation of humanity. It is the record of wickedness triumphant and of goodness rejected, of the subversion of law and religion and their use as the instruments of crime. In its essence sin is a revolt from God, an abuse of free-will and an assertion of self-will against the holy will of God. If we would see at what it aims and what it is capable of doing, we must look at the cross. For its aim is Deicide, and the sin of sins is the crucifixion of Christ. This also is proclaimed

[1] St. Matt. i. 21. [2] 1 St. John iii. 5.

wherever the Lord's Memorial is made, that the Christian may stand aghast at the result of sin, and that he may realise that if he continues in sin, he allies himself with the murderers of Christ. The rite which proclaims the Lord's death, proclaims also that this was due to the sin of man.

But just as across the blackest cloud there springs the brightest rainbow, so above the darkness of the mystery of iniquity there shines the glory of the mystery of love. For the proclamation made in the Holy Communion is not only the sin of man in shedding the blood of Christ, but also the cleansing power of the blood that was shed.

It may help us to apprehend something of this mystery if we observe that many of the best things we possess have been procured for us by the shedding of blood.[1] Brave men have bled on many a hard-fought field and decks have been reddened with blood, that the homeland might rest in peace and safety. For our civil and religious liberties the same high price has been paid. If we possess the rights of freemen and enjoy liberty of conscience, it is because blood was shed on the field of battle and the scaffold, and martyrs have perished in prison and at the stake.

[1] This is well put by Harnack when he says: "Any one who will look into history will find that the sufferings of the pure and the just are its saving element; that is to say, that it is not words but deeds, and not deeds only but self-sacrificing deeds, and not only self-sacrificing deeds, but the surrender of life itself, that forms the turning point in every great advance in history. . . . It was by the cross of Jesus Christ that mankind gained such an experience of the power of purity and love true to death that they can never forget it, and that it signifies a new epoch in their history" (*What is Christianity?* pp. 161-2).

Therefore, when the greatest of all our privileges were procured, viz. the forgiveness of our sins and the salvation of our souls, there was paid for them the greatest of all prices—the precious blood of Christ. By nothing less than this was our redemption secured. Just as a living man is worth a whole world of dead men, so the Son of Man in His holiness was worth a whole world of men dead in trespasses and sins. In His death He manifested the love of God, reconciled disobedient mankind to the divine authority, and loosed us from our sins by His blood.

Such good news is proclaimed afresh to us as often as we make the Lord's Memorial, and herein lies the unique power and distinction of the Church's message to men. This needs to be clearly perceived in our days with their multitudinous calls on the Church to come forward and do this thing and that. The Church cannot hope to answer many of these calls, nor must she vie with some of the doings of men. The theatre can surpass her in spectacular display, the opera and the concert room in musical performance, the platform in oratory; but when she celebrates the Memorial of her Lord and thus proclaims the remission of sins, she declares the truth for which humanity has hoped and waited, and which no voice but hers can utter.

III. *The crucified Christ risen and glorified.* The proclamation of Christ crucified for sin would be tidings more of sorrow than of joy, were there nothing further to proclaim. The Holy Communion would then be a feast of mourning but not of gladness, the memory of utter defeat but not of crowning victory. We would make the Memorial with the same sadness

and wonder that filled the hearts of the disciples on the night of the Last Supper.

The death and resurrection of Christ are so joined together that they are like the two sides of the same transaction, and neither can be understood without the other. To separate them and to proclaim one rather than the other as being the Gospel, is to put asunder what God has joined together. The resurrection of Christ is the Father's greater answer to the Son's great act of self-devotion. It assures us of the acceptance of that act, and proves to us that the death of Christ has accomplished its purpose. The resurrection was not possible save on the condition of such a death as Jesus died, but that death would not be to us the assurance of our forgiveness, had it not been followed by the resurrection. On this point St. Paul is emphatic: "If Christ hath not been raised, your faith is vain; ye are yet in your sins."[1]

It is therefore an imperfect faith which rests content with gazing at Christ on the cross, and does not see the empty tomb or look up to heaven whither the risen Christ has ascended. It is a mutilated Gospel which preaches Christ crucified, but is silent about His resurrection and ascension. No such Gospel was preached by St. Peter on the day of Pentecost, when he announced the resurrection of Christ from Hades and the tomb, and His exaltation to the right hand of God. No such Gospel was preached by St. Paul on Mars Hill, when he set forth to the Athenians Jesus and the resurrection. When the great Evangelical Apostle puts the conditions of salvation in their briefest form, it is significant that he directs attention

[1] 1 Cor. xv. 7.

to the resurrection rather than the death of Christ: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved."[1] How well the Early Church learned this lesson is shewn by the fact that her chief celebration of the Holy Communion was made on Easter Day, and that on Good Friday she required no celebration, for she would have no sacramental proclamation of the Lord's death apart from His resurrection.[2]

If any members of the Evangelical school in the Church of England were charged with want of faith in the resurrection of Christ, they would rebut the charge with astonishment and indignation. They would profess their full faith in the resurrection (and such profession would be sincere), and they would maintain that in all their preaching of the death of Christ, His resurrection was always in the background. But that is precisely where it ought not to be. It must occupy the foreground of the Gospel message, or else that message is not given according to the true proportion of faith.[3] Too often the life of Jesus is spoken of

[1] Rom. x. 9.

[2] The English Reformers appear to have contemplated the celebration of the Holy Communion on Good Friday, for they provided collects, Gospel, and Epistle for the day. But this departure from ancient and Catholic practice has not commended itself to the modern Church of England, where the prevailing custom is to use the Ante-Communion service alone on Good Friday.

[3] "It was the Crucifixion-Resurrection element of the story of Christ that made a Gospel possible, that made it necessary, that fired its first preachers. . . . The suffering and death with the 'glory' that 'followed' form the kernel of the first Gospel to be preached among men, and they form it still. The glorified Christ is presented

as though it were a mere prelude to His death, and His resurrection and ascension are referred to as though they were but a postscript to it. It is one of the defects of Protestantism of the Reformed or Calvinistic type, that it has failed to recognise rightly, and much more to value duly, the resurrection, ascension, and heavenly priesthood of our Lord.[1]

A manifestation of this failure was furnished in a notable way at the Conference convened by the Bishop of London (Dr. Creighton), in 1900 at Fulham Palace, on the doctrine of the Holy Communion and its expression in ritual. The Conference was attended by representatives of all varieties of churchmanship, and on behalf of the Evangelical party, Dr. Moule (now Bishop of Durham) made the following statement: "If our eyes could be opened, we should see the Lord, not on, but at, the Holy Table, taking the consecrated bread and wine, and giving them to us. Christ is thus present, giving Himself under a past aspect, and directing our minds to that aspect as the primary thought. He presides over the feast, and is the supreme Minister of it. He lives to bless us through it; and the Saviour in His living glory is there. But what he gives us is τὸ σῶμα—we must not shrink

to the world': the Resurrection is the central and decisive element. It at once challenged attention to the message and made it a Gospel" (Rev. C. F. Nolloth in *The Person of Our Lord and Recent Thought*, pp. 17-18).

[1] Calvin himself cannot be fairly charged with such a defect, but his followers have curiously ignored his teaching on this point. One of the best books on the ascension and heavenly priesthood of Christ is written by a minister of a Calvinistic communion, but Professor Milligan has not much honour in his own country.

from the meaning—His body as dead."[1] Dr. Moule's statement was approved by Dr. Dimock, Dean Wace, and Chancellor Smith as expressing their views. It is similar to an opinion put forth by Andrewes in his sermon on 1 Cor. v. 7 and 8, and maintained by Bishop Burnet (*Thirty-nine Articles*), by Dr. Vogan (*True Doctrine of the Eucharist*), and by Canon Trevor (*The Catholic Doctrine of the Sacrifice to Participation of the Holy Eucharist*).

Dr. Moule's statement, that we receive Christ's body as dead, was opposed at the Conference by Dr. Gore (now Bishop of Birmingham), and also, though not so decisively, by Dr. Robertson (now Bishop of Exeter). It afterwards found an unexpected defender in Canon Simpson, who, in *The Thing Signified*, maintains that the language is justified by the words of Holy Scripture, but who admits that "it seems all but impossible to deny that the consecrated elements impart the life of Him Who was dead, and is alive for evermore" (p. 54). Canon Simpson's own view seems identical with that commended by Waterland as set forth by Dr. Aldrich in 1687, "that we feed upon the body as dead, and we receive it into closer union as living" (*Doctrine of the Eucharist*, ch. vii.).

For a popular interpretation of the view under

[1] It is interesting to compare with this statement, the following extract from a letter written by Miss Dorothea Beale of Cheltenham, seven years before the Fulham conference: "I think of Him then, as coming to us all in Holy Communion, and from His own hands giving us the pledges of His love, to make us know He is giving us *His own glorified life*" (*Life*, by Elizabeth Raikes, p. 380). Note the force of the words here italicised, and for a discussion of the common idea in the minds of Dr. Moule and Miss Beale see Note M.—The Divine Agent in the Holy Communion.

consideration, we may turn to *The Creed of an Evangelical Churchman*, by the Rev. H. Lawrence Phillips (1902), who says (p. 136): "There are two facts which stand out clearly from the words and actions of our Lord at the institution of this Sacrament: He connects it with His atoning death; it is 'the Body broken, the Blood shed.' Thus it stands in relation to Himself at the one definite point of time, in the act of the death upon the cross, and to Himself as in that state of death." Although this quotation is brief, it contains a surprising amount of confusion and misunderstanding of Holy Scripture. (*a*) It is impossible to know what is the definite point of time, to which the writer refers. It cannot be both the act of death and the state of death, for that state was not momentary. Perhaps Mr. Phillips holds Dr. Westcott's peculiar theory that the process of resurrection began from the moment of death. (*b*) Our Lord connects the Sacrament directly with Himself, and only indirectly with His atoning death. The commandment is not "This do, in remembrance of My death," but "This do, in remembrance of Me." (*c*) In common with his school of theology, Mr. Phillips regards 'broken' as applying to Christ's body on the cross. This is an extraordinary interpretation, in view of St. John's express and emphatic statement that the Lord's body was not broken.[1] The breaking has to do with the distribution of the bread, and the fact that the bread was broken and given to the disciples before the Words of Institution were spoken, proves that there was no symbol of death in the breaking of the bread. Death is indeed symbolised by the bread and wine, but

[1] St. John xix. 36.

it is as an accomplished fact. From phrases such as "the blood separated in death," when "the sacrificed body, given for us, would be apart, and the holy Blood, poured out for us, apart,"[1] it would appear that crucifixion is conceived of as though it were, like decapitation, accompanied by a copious flow of blood. This is not the case, for the flow of blood made by the driving in of the nails through hands and feet was small, as the nails remained in the wounds they had made. It would seem as though a superstitious value were attached by certain so-called Evangelicals to the manner of our Lord's death, and that they suppose our salvation needed death by crucifixion. But had the Jews hanged the Lord by the neck instead of by the hands and feet, so that not one drop of His blood was shed, yet still our salvation would have been procured, and still the Sacrament of the Body and Blood would have had its meaning and efficacy. It is the death that matters, not the way in which the murderers chose to inflict it. There is a danger of causing materialistic as well as superstitious views in much of the language used concerning the actual blood which came from Christ on the cross. This is apparent in the frequent misunderstanding of a verse of the famous and popular hymn, "Rock of Ages."

> "Let the water and the blood,
> From Thy riven side which flowed,
> Be of sin the double cure,
> Cleanse me from its guilt and power."[2]

[1] *Outlines of Christian Doctrine*, by the Bishop of Durham, p. 261.

[2] The writer has known persons who sang these words and understood them as meaning, that the actual blood which came from Christ's wounds would, in some way they did not comprehend and could not explain, be applied to their spirits after death, and so cleanse them from sin as to fit them for immediate entrance into heaven.

The incident referred to in this verse is capable of a mystical interpretation, and may even require it, but it must not be forgotten that it was a dead body which was pierced by the soldier's spear, and that the blood which flowed had no life in it. The act, therefore, has no place in the passion or death of Christ, for it was *post mortem*.

A further quotation from *The Creed of an Evangelical Churchman* will shew into what difficulties those are driven, who maintain that the Body we receive in the Holy Communion is the Body in death, and out of what strange misconceptions their view arises. "Our Lord does not say 'This is My spiritual Body,' or 'My glorified Body,' and we have no right to go beyond His words, or to make any addition to them. His words tie us down to the sacrifice once for all offered upon the cross for the remission of sins. . . . Do we find in the elements more than the Apostles found? If so, are Christ's ministers, in consecrating, empowered to do more than He did?" (p. 140). On this we observe: (*a*) Mr. Phillips lays down the maxim that we must not add to our Lord's words, and yet does not appear to know that he himself does the very thing he deprecates in others. He adds to the words of the Lord and reads them thus: "This is My dead Body." We, who cannot accept such an addition, take the words to mean what they say. If Mr. Phillips should ask "What Body then is meant?" we reply that there is but one Body of the Lord.[1] (*b*) The

[1] "There is but one body of Christ natural and glorified; but he that says that body is glorified that was crucified, says it is the same body, but not after the same manner" (Jeremy Taylor, *Real Presence*, § i. 11).

confident question, "Do we find in the elements more than the Apostles found?" deserves the more confident answer "We do." True, we cannot be sure of what the Apostles found in the Last Supper, but as we know that they failed to understand at the time some of the plainest words of Jesus, we are not warranted in supposing that they understood His most mysterious utterance. What He did they knew not then, but they understood afterwards. The Last Supper differed from all subsequent celebrations in this respect, that it was anticipatory. Similarly, the First Passover differed from all the others in that it was observed in Egypt and before deliverance from bondage. The Israelites, therefore, found something more in the later Passovers than their fathers did in the first. So also when the Apostles celebrated the Holy Communion after Pentecost, they found more in it than on the night of institution. (*c*) The further question, "Are Christ's ministers, in consecrating, empowered to do more than He did?" requires an affirmative answer. It is given to Christ's ministers to preach Christ crucified and risen, and thereby they are empowered to do more than their Lord did. It was on the night of the institution of the Holy Communion that the Lord said: "He that believeth on Me, the works that I do shall he do also: and greater works than these shall he do: because I go unto the Father."[1] It is noteworthy that in the two chapters in which Mr. Phillips writes of the Holy Communion, there is no reference once made to the resurrection and ascension of the Lord. Throughout all he writes is the idea that he is dealing with a Sacrament of Death. With all the force of

[1] St. John xiv. 12.

which we are capable we protest against such a thought. The Lord's Memorial is a Sacrament of Life and not of Death.

At the Fulham Conference, Dr. Gore pointed out that the distinction made between the crucified and the glorified Body of Christ is unreal, for there is only one Body, that which once was crucified and now is glorified. Dean Wace protested that those who agreed with Dr. Moule were most careful to deny that the Sacrament was a mere commemoration. The protest is remarkable, as no such charge was made. It betrays the consciousness of an insecure position, and the anticipation of a well-grounded charge, for it is difficult indeed to see how those who believe that the Bread and Wine are the dead Body and Blood of Christ, can look on them as other than *nuda signa*, since they represent not the invisible but the non-existent. There is no dead Body of Christ in existence, and to receive the sign of that which does not exist seems to empty the act of reality, and to make it an exercise more of imagination than faith. It is singular indeed to find those who constantly quote the words, "the flesh profiteth nothing," upholding a theory which implies that the flesh profits everything; for the Body which is to preserve us to everlasting life is, they say, the Body as dead, *i.e.* is flesh without spirit.

The extraordinary words of Andrewes on this subject are capable of more interpretations than one: "If a host could be turned into Christ now glorified as He is, it would not serve; Christ offered is it—thither we must look. To the serpent lift up, thither we must repair, even *ad cadaver*."[1] In considering this, it

[1] See *Works*, vol. ii. p. 302.

should be remembered that when Andrewes is arguing (as here he is doing) against Roman corruptions, he is often found overstepping the limits of legitimate interpretation. A theologian who deliberately identifies the Pope with Antichrist, and sees in the Babylon of the Revelation Papal Rome, requires to be carefully watched when handling Scripture for controversial purposes. If Dr. Moule and his school are right in their interpretation of Andrewes' words, then the arguments already used against them tell equally against him. What authority Andrewes had for the daring statement, that if a host could be turned into Christ as now glorified it would not serve, we cannot so much as guess; but with the authority of St. Paul behind us, we say that if a host could be turned into the dead Christ, it would not serve. It is not the dead Christ who saves us, but the living Christ who died for our sins and was raised for our justification. However, Andrewes' words are capable of a different interpretation, and one more in accordance with his sacramental views. He may have meant that in each celebration of the Holy Communion there is a proclamation or verbal repetition of the death of Christ on the cross. In each celebration Christ may be said to die *vi verborum*, because he is so evidently set forth before us as once crucified.[1]

The view which we have been considering would probably have had no expression but for the intensity with which the crucified Saviour has been regarded. Such intensity is noble, but if the meaning of the

[1] Compare with this the words of St. Augustine: "Was not Christ slain once in Himself, and yet in the Sacrament He is slain for the people not only every Passover, but every day" (Epist. xcviii. 9).

crucifixion is to be apprehended, we must look further and higher. All that "Evangelicals" value will be retained by them, if they will but look, not less at Christ on the cross, but more at Christ in heaven. It is with reluctance that we protest and argue against views held by fellow Churchmen whom we would rather commend than criticise, and for whom we have no feelings save friendship and esteem. But loyalty to truth forbids silence in the presence of error, and so long as truth is spoken in love there is no occasion for offence. In regard to the point of difference, it may be urged in conclusion, that in dealing with what is so mysterious and wonderful it is doubtful if we ought to insist upon deductions depending on categories of time. These are conditions, not of truth, but of our limitations, for truth is seen clearly when seen in the light of eternity alone. Thus viewed, Christ is at once crucified and glorified, even as St. John saw in heaven "the Lamb that hath been slain from the foundation of the world."[1]

This, then, is the word of the Gospel proclaimed in the Holy Communion, which tells of Christ crucified, of forgiveness of sins brought to us through His blood, and of the victory by which He plucked the sting from death. It tells us of Him Who was once a dead man for our sake, but Who is alive never more to die, Who holds in His hands the keys of death and the unseen, and Who gained glory through shame, power through weakness, and life through death.

[1] Revel. xiii. 8. It is right to add that the words "from the foundation of the world" may also be connected with the word "written," as in the margin of R.V. This construction is approved by Ewald, De Wette, Bleek, etc., and was preferred by the American Revisers.

V. FEDERAL.

"This Cup is the New Covenant in My Blood."
1 Cor. xi. 25.

Of all aspects of the Holy Communion, this which we are about to consider is perhaps the most alien to modern thought. Our fathers were familiar with it, and found much therein which satisfied both mind and heart, but we have somehow come to look upon it as being rather a matter of words than of realities, and as tending to foster unworthy ideas of God and of His relation to us. But what explanation can we give of the solemn words used by Christ when He took the cup at the Last Supper? When he called it the New Covenant in His Blood, He thereby gave to the Memorial rite a Federal Aspect. In considering this, we must, first of all, arrive at a true interpretation of what the New Covenant is, and in what way it differs from the Old.

The neglect of Federal Theology in the present day is not very wise, for this system was once of considerable importance, and has left its mark on modern theologies. Cocceius (1603-1669), who systematised it, deserves to be remembered, not only as a theologian, but also as an eminent Hebrew scholar, and as a

notable interpreter of Holy Scripture.[1] He had the boldness to break away from the Calvinistic Theology in which he had been reared, and instead of regarding man as the object of the Divine predestination, Cocceius preferred to regard him as the object of the Divine grace manifested in redemption, which exhibited God as the Giver, and man as the receiver. Before his fall into sin, man bore to his Creator a relation of perfect trust and obedience. After this fall, man was still bound to faith and obedience, but being utterly unable to fulfil the bond, he would have perished in despair, but for the mercy of God in providing One to fulfil it. Christ was thus the Mediator of the Covenant of Grace, and believers were its beneficiaries. Its cause was the goodwill of God, its purpose was to confer salvation on mankind, its mode was gratuitous, its instrument was faith, its revelation was the written Word, the method of its application was by the working of the Holy Spirit, and its final aim was the glory of God. The history of the Covenant of Grace was divided by Cocceius into three parts or economies. (1) The Antelegal or patriarchal, where conscience did the work of law, where grace was shewn in the promise of God, and the Kingdom of God existed in the form of the Family. (2) The Legal or Mosaic, where the written Law supplied the rule of duty, where grace was shewn

[1] As an interpreter of the Old Testament Cocceius was continually on the watch for anything that might speak of Christ. His great contemporary, Grotius, followed another method, and the difference between them is epitomised in the once famous lines :

> "Grotium nusquam in sacris litteris invenire
> Christum, Cocceium ubique."

in type and prophecy, and the Kingdom of God existed in the form of the Nation. (2) The Post-legal or Messianic, where Christ appeared fulfilling the Law, declaring the Word, and shewing grace in His life and death, and the Kingdom of God was reconstituted in the form of the Church.[1] Such in brief is the scheme of Federal Theology as developed by Cocceius in the *Summa Doctrinae de Foedere et Testamentis Dei* (1648).[2]

The Federal Theology was extremely distasteful to the Protestant scholastics, and aroused their bitter opposition. An attempt to placate them was made by Witsius (1636-1708) in his laborious book *De Oeconomia Foederum Dei cum hominibus*, which became more popular in England than in his own country.[3] The attempt was not altogether successful, as although the hostility of the Calvinists was lessened, the Federalists denounced the book as a betrayal of their cause. The conflict ended in the gradual extinction of the Federalists as a separate school of theology. Such an end was inevitable, as although their system was based on a true conception, yet the basis was not broad enough to carry the full weight of a complete theology.

[1] This economic division was the precursor of the dispensational teaching so popular among the Plymouth Brethren and other small Protestant sects at the present day.

[2] The results of the Federal Theology and their relation to current philosophy and theology were dealt with by Franz Burmann, a disciple of Cocceius, in his work *Synopsis Theologiae et speciatim Oeconomiae Foederum Dei* (1671).

[3] An English translation, entitled *Oeconomy of the Covenants between God and Man*, was published in three volumes at London in 1763; a new translation, also in three volumes, was published at Edinburgh in 1771; a later edition in two volumes was published at London in 1837.

Although Cocceius was the first to work out a fully organised system of Federal Theology, the conception of the relations between God and man as partaking of the nature of a covenant, was familiar enough to the older divines of the seventeenth century. Evidence of this is found in the Confession of Faith drawn up by the Westminster Assembly in 1646.[1] The view there set forth is much cruder than that of Cocceius, and in presupposing a Covenant of Works as the first made with Adam, the Westminster Divines have overlooked the fact of Adam's faith, which, while it existed unweakened, made any stipulation of works superfluous.

Nowhere has the idea of a Covenant with God entered into the minds of a people so deeply as in Scotland, where the word still retains familiar and venerable associations. It was James VI. (afterwards James I. of England) who, moved by the example of Jehoiada,[2] suggested to his chaplain the drawing up of a Covenant, which would be at once a confession of faith, a bond of union, and an oath binding all who signed it to maintain the reformed religion, and to defend the person and authority of the king. This document, known as the National Covenant, was signed by the king in 1580 and by persons of all ranks in the following year. It was renewed in 1590, but more remarkable and of greater historical importance was the renewal of the Covenant which took place in 1638, when it was subscribed in the churchyard of Greyfriars' Kirk in Edinburgh amid a scene of intense

[1] See chapter vii. and also the answers to questions 12, 16, and 20 in their Shorter Catechism, and the Sum of Saving Knowledge, Heads i. ii. and iii.

[2] 2 Kings xi. 17.

enthusiasm, some of the subscribers writing their names in their blood. It was confirmed by the General Assembly of the Scottish Kirk in 1638 and 1639, ratified by the Scots Parliament in 1640 and twice subscribed by Charles II. in 1650 and 1651. It repudiated in violent terms "the Roman Anti-Christ," his "erroneous, corrupt and false doctrines," his "bloody decrees made at Trent"; it recorded the various Acts of Parliament ordaining all "Papists and Priests to be punished with manifold civil and ecclesiastical pains as adversaries of God's true religion preached and by law established within this realm"; and finally, it gave the terms of an oath; "We promise and swear by the great name of the Lord our God to continue in the profession and obedience of the foresaid religion . . . and stand to the defence of our dread sovereign the King's Majesty . . . as we shall answer to Jesus Christ in the great day and under the pain of God's everlasting wrath."

The hope of extending Presbyterianism to England led the Scots to abandon the National Covenant for the Solemn League and Covenant compiled by the Westminster Divines, just as it led them to put aside their own nobler Confession in favour of the Westminster Confession of Faith. The Solemn League and Covenant, which had already been subscribed in England by both Houses of Parliament, was adopted by the General Assembly and the Scots Parliament in 1644 and 1649, and signed by Charles II. in 1650 and 1651. It aimed at the extirpation of Prelacy and the substitution in its place of Presbytery in England and Ireland. After the Restoration, the Covenants were abolished, and adherence to them was made

punishable by law.[1] A time of persecution ensued in the south and west of Scotland, and its memory still lingers in the minds of the people and prejudices them against Episcopacy and Catholic worship. But the Covenants, although regarded with some pride and respect, are no longer held as binding by Scottish Presbyterians, with the exception of the small and diminishing sects of Reformed Presbyterians ("Cameronians") and Original Seceders ("Auld Lichts"), who still adhere to them, and who, until the middle of last century, were accustomed to use from time to time the "Solemn Acknowledgment of Public Sins and Breaches of the Covenant" set forth by the General Assembly in 1648. The bitter and insulting language, the menacing and implacable tone, the fierce and intolerant spirit, of the two Covenants are happily unacceptable in our time. Yet in spite of their defects, the Covenants represent no unworthy episode in Scottish history, and they furnish the only example outside the Old Testament of a

[1] Sir Walter Scott in *Old Mortality* gives an amusing instance of the astuteness of a Scottish peasant in using his theological knowledge to extricate his mother and himself from a dangerous situation.

"Do you renounce the Covenant, good woman?"

"Whilk Covenant is your honour meaning? Is it the Covenant of Works, or the Covenant of Grace?" said Cuddie, interposing.

"Any covenant—all covenants that ever were hatched," answered the trooper.

"Mither," said Cuddie, affecting to speak as to a deaf person, "the gentleman wants to ken if ye will renounce the Covenant of Works."

"With all my heart, Cuddie," said Mause. "and pray that my feet may be delivered from the snare thereof."

"Come," said Bothwell, "the old dame has come more frankly off than I expected" (chap. viii.).

nation binding itself in the sight of God for what it held to be a good and righteous cause.

The idea at the basis of all covenants is that of union or agreement. Two or more parties who have reached a mutual understanding and are ready to abide by it, desire to ratify this understanding that it may be perpetually remembered and observed. In some simple form a covenant exists wherever men have any social life and intercourse. In all buying and selling, barter and exchange, in all the relationships of family life, in all industry, government and justice, there is a covenant of some kind understood or expressed, virtual or actual. The nature and objects of these covenants vary as do the ways in which they are ratified. It is a long stride from the bargain struck in the market place by shaking hands to the international treaty signed by emperors and kings, yet the one is as truly a covenant as the other. However made, a covenant once accepted imposes fidelity on those it binds, and a breach of covenant faith is one of the gravest offences against honesty. When one of the parties to a covenant refuses to fulfil his obligations, recourse is had to the law to interpret the terms of the contract and to punish the offender. When a nation repudiates a treaty which it formerly accepted, the result is almost certain war.

The most equitable form of covenant is that in which two equals meet together, and agree freely upon terms in which neither gains any advantage over the other, but perfect justice is dealt to both. Covenants of this kind, however, are rare indeed, as it is very seldom that the contracting parties are on an equality. Often one of them occupies a stronger position than

the other, and is able to dictate his own terms. The weaker party may succeed in getting some modification in his favour, but whether this be secured or not, the covenant is valid if he accepts and agrees to it. Sometimes a covenant appears to be such a one-sided transaction, and to be so exclusively controlled by one party, that it lacks all appearance of mutual agreement. Such is the case with a last will and testament. Yet a will is really a covenant, as we admit when we reflect on the fact that it would be of no value whatever but for its recognition and acceptance by those whom it concerns. Thus it is a covenant made between the testator and those to whom he bequeaths his property, and they in proving the will and abiding by its terms signify their acceptance of it.

In the Old Testament there are numerous instances of covenants of different kinds. One of the earliest was that between the patriarch Isaac and Abimelech, a king of the Philistines.[1] They seem to have met on equal terms and to have agreed on what was mutually advantageous. In the narrative three things are mentioned: (1) The terms agreed upon by both—that neither should do hurt to the other, (2) The feast to which they sat down together as a token of friendship. This feast may have been preceded by a sacrifice or some ceremonial involving the shedding of blood, but on this point the narrative is silent. (3) The ratifying of the covenant by means of an oath. It is probable that this oath was of a twofold character, pledging both parties to keep the terms of the covenant, and invoking penalty and punishment on the one who broke them. That it had some religious sanction

[1] Gen. xxvi. 26.

accepted by the Philistine king seems probable from his respectful allusion to the Lord as the God of Isaac.

Another example of a covenant, but on a greater scale, is found in 2 Kings xi., where Jehoiada the high priest prescribes its terms to the king and people of Judah. Three separate covenants are mentioned: One between Jehoiada and the captains of the royal guard in *v.* 4; a second between the Lord and the king and people in *v.* 17; and a third between the king and the people in *v.* 17. They appear to have been mutual oaths of fidelity to God as the Lord, to the king as His anointed, and to the High Priest as acting for the king. Later in the same book there is mention of a covenant which King Josiah made with the Lord, and to which the people stood, not as witnesses but as parties concerned in the covenant.[1]

A consideration of the various covenants between men recorded in the Old Testament shews that there are certain points common to all. (1) Each separate covenant was made in good faith and for good. The resulting benefits might be greater to one of the contracting parties than to the other, but benefit to both was intended and expected. (2) By means of the covenant the contracting parties were brought into a new and close relationship. A covenant kinship was established by community of interest and mutual obligations undertaken to ensure it, and to each party was assigned certain acknowledged rights and claims upon the other party. (3) A solemn religious sanction was given to the covenant by the oath which bound both parties to observe it and which invoked

[1] 2 Kings xxiii. 3.

a penalty for its violation. This oath was an acknowledgment of the fact that behind all the dealings of man with man there is the Maker and Lord of all, Who is the unseen witness of every transaction, the searcher of hearts, and the final Judge of all men. The oath was in the nature of an appeal to Him, and this was as expressly made in the covenants between man and man as in those made between God and man.

In all covenants in which God is represented as taking an actual part, He is described as the Beginner of the Covenant, and as offering His terms in the form of a promise to man. Such promises are recorded as made in covenant form to certain eminent and representative servants of God. (1) The covenant with Abraham (Gen. xv.) containing the promise of the land to be possessed by his seed. This covenant was ratified by means of an impressive ceremony which was probably familiar enough to Abraham. Certain animals were killed and their carcases cut in two,[1] and between the severed pieces the contracting parties walked, either as invoking on themselves like treatment should they violate the covenant, or, less probably, as symbolising a union between themselves as close as existed between the divided parts in life.[2] (2) The covenant with David,

[1] Hence the derivation of בְּרִית by Gesenius from an assumed root ברה to cut. Additional probability is lent to this derivation by the fact that in Hebrew the phrase "to make a covenant" is literally "to cut (כָּרַת) a covenant."

[2] Dr. Robertson Smith in a note in *The Religion of the Semites* (p. 481) objects to the idea of a symbolic form of imprecation that it does not explain the characteristic feature in the ceremony—the passing between the pieces. He holds that the parties stood within

confirming the establishment of his family as the royal house of Israel. Recorded in 2 Samuel vii. it is referred to in "the last words of David" as "an everlasting covenant ordered in all things and sure,"[1] and in Ps. lxxxix. (one of the latest of the pre-exilic psalms), there are two separate references (*vv.* 3-4, 34-7) to the perpetuity of the covenant. (3) The covenant with Levi, choosing his tribe as the exclusive organ of priestly ministration.[2] This covenant is referred to by Malachi (ii. 4, 6) and by Jeremiah along with the Davidic covenant (xxxiii. 21). Modern criticism has raised the question as to whether these covenants had an actual existence, or were later explanations of the three facts that the priesthood was confined to one tribe, the kingly power in the hands of one family, and the nation in possession of the Holy Land. The question is a natural one and the suggested answer is not unreasonable in so far as Levi or even David is concerned. But as regards Abraham, the case is otherwise. Not only is his religious position and value much greater,[3] but the covenant with him is not assumed but positively detailed. It is not unlikely that the existence of this covenant, which was regarded as the nation's title-deeds to the posses-

the pieces as a symbol that they were taken within the mystical life of the victim. This interpretation would give the rite a sacramental significance.

[1] 2 Sam. xxiii. 5. [2] Deut. x. 8, xviii. 5, xxxiii. 9.

[3] The opinion of Wellhausen that Abraham is a "free creation of unconscious art" (*Hist. of Israel*, p. 320) has little to rest upon save a number of unproved hypotheses. The critic is aware of the uncertainty of his foundation and admits the difficulties that beset it. It can hardly be said that his attempt to prove Abraham to be a personification and not a person is in any way successful.

sion of the land, led to the devout belief that similar covenants had established the Davidic monarchy and the Levitical priesthood. In any case these arose and continued by the will of God, and thus, to that degree at least, they were of covenant ordination.

It is not to be supposed that when our Lord spoke of the New Covenant He was contrasting it with any of the three covenants just mentioned.[1] Rather was He referring to the Great Covenant made with Israel at Sinai, in the beginning of the nation's history and recorded in Ex. xx.-xxiii., which contains the first part of Holy Scripture regarded as such. The ratification of this covenant is described in Ex. xxiv., where Moses is represented as telling "the people all the words of the Lord, and all the judgments: and all the people answered with one voice and said 'All the words which the Lord hath spoken will we do.'" Next day in the early morning an altar was erected, and on it were burnt sacrifices and peace-offerings. Half of the blood of the sacrifice was sprinkled on the altar and half of it on the people, and Moses said, "Behold the blood of the covenant[2] which the Lord hath made with you concerning all these words" (*v.* 8). There was nothing else like this in the whole history of Israel, and it was branded deep in the memory of the race. To associate

[1] As a matter of fact it has been supposed that there is a contrast intended with the Davidic Covenant. For a criticism of this view see Note N.--New Theories as to the Covenant Blood in the Holy Communion.

[2] הִנֵּה דַם־הַבְּרִית translated in the Septuagint by Ἰδοὺ τὸ αἷμα τῆς διαθήκης (cf. 1 Cor. xi. 25, ἡ καινὴ διαθήκη . . . ἐν τῷ ἐμῷ αἵματι), in the Vulgate by "Hic est sanguis foederis" (cf. Heb. ix. 20, "Hic sanguis testamenti"), in Luther's Bible by "Sehet, das ist Blut des Bundes."

a covenant with blood, as our Lord did in the Last Supper,[1] was to call up in the mind of every Jew who heard Him, the memory of the giving of the Law, and the sign of giving and accepting in sacrificial blood.[2]

The book of Deuteronomy contains a description of the rehearsing of the Mosaic covenant in the plains of Moab (xxix. 1) with certain amplifications, additions, and interpretations, which cause the rehearsal to be spoken of as an additional covenant. The passage is beset with critical difficulties of various kinds, and it

[1] "Our Lord is described as acting at the Lord's Supper in the fullest consciousness of this ancient scene, and deliberately reproducing and adapting the words of Moses in His own words, 'This is My blood of the covenant which is being shed for many [unto remission of sins].' This must have been intended to impress upon the minds of His disciples, at least in retrospect, when they could take it in, that He was consciously offering His life, shedding His blood, as a sacrifice which should be the basis of a new covenant of acceptance for them with God. And when He took the materials of bread and wine which were with Him on the supper table, and blessed them and gave them to His disciples to eat and drink, and declared them to be His sacrificed body and His outpoured blood, He was instituting as the Christian Church believed a symbolical rite which would have no meaning except in the light of His sacrifice and His priesthood" (*Orders and Unity*, by the Bishop of Birmingham, pp. 30 and 31).

[2] The covenant must not be confused with the Blood-brotherhood found amongst almost all primitive peoples. The latter is a bond ratified by partaking in some way of each other's blood, so that the parties are henceforth of common blood and within the circle of kinship. The deity who is invoked in the rite is the god of the tribe who guards the sanctity of kindred blood. But the Mosaic Covenant neither supposes nor effects any natural relationship; the bond of union it acknowledges and establishes is ethical. At Sinai Jehovah was bound to Israel and Israel to Him in no physical unity, but in a spiritual fellowship, freely offered and thankfully accepted.

seems to have been influenced by certain parts of the book of Jeremiah and to be post-exilic. Whether that be so or not, it shares in the character of the book of Deuteronomy, which shews a spiritualised and prophetic adaptation of an older law to later needs and conditions.

We conclude that the covenant made at Sinai is the Covenant *par excellence* of the Old Testament. It has the widest significance, embracing the entire contents and subsequent developments of the religion of Israel, and explaining its relation to Jehovah as His peculiar people. The other and lesser covenants mentioned in the Old Testament were so many separate departments of this Great Covenant implying the fulfilment of particular promises to certain selected persons. But including all these in the sweep of its wide boundaries was the Sinaitic Covenant of Israel with Jehovah, whereby they were bound to Him in free and conscious fellowship, assured of His favour and pledged to His service.

It is evident that there are two possible ways of regarding the Covenant, for it may be considered either in its outward form or in the inward union which it symbolises and confirms. When the outward form alone is regarded, then much will be made of the Covenant itself, and its existence will be considered as the pledge and guarantee of God's favour to His people and their obligations to God. Therefore, in times of calamity, faithful Israelites fed their faith on the knowledge that the Covenant stood firm, and that God would keep His promise; and in times of national declension the people were reminded of the Covenant by preachers of righteousness, and warned of the consequences of unfaithfulness to it. This, it may be

maintained, was the view taken by the priestly and official classes, but with the prophets there was a different outlook. None of the earlier prophets refer to the Covenant save Hosea, and he does so in a manner which shews that he regarded the inward significance and not the outward form. The prophets did not dwell on the actual fact of the Covenant, because with deeper insight they perceived that which made the Covenant possible. This was the love of Jehovah to Israel, and His nature as a God of righteousness. The covenant relation of Jehovah to His people was fundamentally different from that which existed between the heathen and their gods. That relation was one of nature, and the gods and their worshippers were bound together as members of one family.[1] But Israel was Jehovah's son, not by nature but by grace. He had once belonged to other gods,[2] but Jehovah had called him from serving them and had made Himself known to him. Therefore to the prophets the guarantee of mercy and favour lay not in the outward Covenant, but in the love and forbearance of God; and the disgrace of Israel in forsaking Jehovah lay rather in the wrong done to the love and kindness of God, than in infidelity to the Covenant. Hosea seems to have grasped this idea more firmly through his own painful domestic experience. Married to an unfaithful wife, who abused his love and brought dishonour on his name, he followed her when she forsook him, and brought her back from degradation and misery, moved to do so by a love that nothing could overcome.[3] Even

[1] See Num. xxi. 29. [2] See Joshua xxiv. 2.

[3] Hos. i. 2-9; iii. 1-3. See *The Prophets of Israel*, by Dr. Robertson Smith, pp. 180-182, and Notes to Lecture IV., 17 and 18.

so, it seemed to the prophet, the love of Jehovah for Israel was proof against ingratitude, infidelity, and dishonour, and in this lay the hope of Israel's ultimate redemption.

Akin to this conception is that of Jeremiah, a prophet whose lot and work present an interesting parallel to those of Hosea. Jeremiah was the last prophet of the southern, as Hosea of the northern kingdom. Each had to denounce national apostacy and call for repentance; each had to announce approaching judgment. Each was disregarded by his fellow-countrymen; and each had the sorrowful satisfaction of witnessing the catastrophe he had foreseen. But a more remarkable parallel may be drawn between Jeremiah and a greater prophet still. When our Lord asked His disciples, "Who do men say that the Son of man is?" He was told that some said He was Jeremiah.[1] The guess was not a blind one. Jeremiah, like Jesus, was in opposition to the religiosity of his day, and drew on himself the anger of the priesthood and the official classes; like Jesus, he foretold the overthrow of kingdom, capital, and temple, and like Him was charged with blasphemy for so daring a prophecy. Like Jesus also, Jeremiah regarded the Old Covenant as about to pass away and be superseded by a new and better one. The opinions of M. Renan on Biblical subjects need always to be received with caution, but we believe him to be in the right when he says, "Jeremiah is, before John the Baptist, the man who has contributed the most to the foundation of Christianity; he ought to count, in spite of the distance of the ages, amongst the immediate precursors of Jesus."[2]

[1] St. Matt. xvi. 13-14. [2] *Histoire du Peuple d'Israel*, iii.

Jeremiah had been an actor in the Deuteronomic Reformation of religion in Judah achieved by the pious zeal of the young king Josiah. Probably, like other devout Jews of that time, he had bright hopes of the reign so well begun, but such hopes faded on the day when Josiah himself and the flower of Judah's manhood fell on the disastrous field of Megiddo. Thenceforth the record of Judah's history was a tale of miserable calamity. Like an earthen pot between two brazen vessels, she was broken in pieces by Egypt and Babylonia, and all her hopes seemed buried with her glory in the blackened ruins of Jerusalem. But there was one man at least in whose breast these hopes still lived. Jeremiah would not believe that Jehovah had cast off His people, although, for their breach of His covenant, He had let their foes triumph over them. He Who had loved Israel with an everlasting love,[1] and been to her an husband,[2] would yet turn her mourning into joy, and satisfy His people with His goodness.[3] In redeeming Israel from the power of the enemy and restoring her to her former place and glory, Jehovah would make with her a New Covenant,[4] written not on tables of stone, but on loving and obedient hearts.[5] Thus it would differ from the Old Covenant, for (*a*) instead of the pressure of external authority, there would be an inward impulse to faithfulness and obedience; (*b*) knowledge of God would be universal and individual; for instead of a solitary priest or prophet here and there attaining such knowledge, all the Lord's people would be prophets, and the whole nation

[1] Jer. xxxi. 3. [2] *Ibid. v.* 32.
[3] *Ibid. v.* 13-14. [4] *Ibid. v.* 31.
[5] *Ibid. v.* 33. The passage is quoted in Heb. viii. 8-13.

a kingdom of priests; (*c*) attached to the New Covenant would be the supreme blessing of forgiveness even for wilful sins, for which no atonement was provided under the old Law.

The full meaning of this great prophecy was not apparent to Jeremiah's contemporaries, nor perhaps even to himself. He may have builded his hopes better than he knew. For when the restoration of Judah came, and Jerusalem arose from its ashes, it was the Old Covenant to which the returned exiles pledged themselves, and the pledge was kept with a fervour and zeal never before surpassed in the history of the nation. If, then, we would seek the fulfilment of Jeremiah's hopes, we must look to Him of Whom all the prophets spoke, and Who came to fulfil every scripture.[1] During His ministry our Lord made no explicit reference to the Covenant with Israel, though everywhere His teaching assumed its existence. But on the night of His betrayal, when the shadows of death were falling upon Him, He took the cup and said "This cup is the New Covenant in My Blood." Then and there began the realisation of the prophetic vision of Jeremiah. Not with thunders and lightnings, clouds and darkness, not amid desert spaces and rocky solitudes, but in a compactly built city, amidst simple and familiar surroundings, the New Covenant was made

[1] The belief that Christians are a covenant people by virtue of their union with Christ is nowhere more emphatically affirmed than in the *Epistle of Barnabus*, a product of the first quarter of the second century (see chapters xiii.-xvii.). The writer studiously avoids any mention of the Holy Communion. This is probably due to his depreciation of all rites and ceremonies as belonging to the non-essentials of religion, and to his failure to recognise the need of corporate worship and church fellowship.

with man. But though there was no awe-inspiring theophany, none the less, but much the more, there was the stooping down of God to men, and the employment by Him of signs and words to seal and make sure His promise. (1) The Last Supper, therefore, was the inauguration of the New Covenant foretold by Jeremiah, and each subsequent celebration commemorates the great truth that Christians are under grace and not under law. We have already seen [1] that the attitude of our Lord towards the Mosaic Law was not that of a destroyer but a fulfiller. He did not, therefore, annul the Old Covenant by abolishing it utterly; on the contrary, all that was of permanent and spiritual value in it was retained, but there was given to it a length of perspective, a width of application, a depth of meaning, and a height of spirituality, such as it had never before possessed. The obligations to which Israel was pledged by its participation in the Old Covenant, were comprehended in the ten words of the Law, which, brief though they were, yet swept round the whole circle of duty. Beginning first of all with the things of God, they forbade idolatry in the first commandment, and unspiritual worship in the second; while irreverence in divine things was condemned in the third, and a fixed time for retirement and regularity in worship was provided in the fourth. The fifth commandment belonged to the second table, but partly also to the first, since, although parents are human, they stand to their infants and little children *in loco Dei*. The commandments that followed dealt successively with person, family, property, and society, and then reached the sphere of the individual, since a

[1] See p. 8.

breach of the tenth commandment injures none save him who covets. The psalmist, whose delight in the Law of the Lord is enshrined in the longest of the alphabetical psalms, recognised the exceeding breadth of God's commandment, and therefore saw an end of all human perfection.[1] Yet broad though the ten commandments were, they were limited by their negative character. Commandments that forbid certain actions are the earliest form of law and the most precise. They are suited to a rudimentary condition of society and an elementary state of morality. But all negative commandments are apt to have something of a paralysing effect upon the will. They may hinder, or deter, or restrain, but they never give the least help to a man who wants to observe them. Further, the ten commandments take account (with the one exception of the tenth)[2] of external actions rather than internal states; they take note of the deed but not of the motive that prompted it. Yet surely it is by the motive that the deed should be finally judged. In the secret place of a man's spirit many a battle is fought, of which those who mark his actions know nothing.

> "What's done we partly may compute,
> But know not what's resisted."[3]

How different also is the bias towards evil in different men, how varied are their temptations, with what force one is assailed on a point where another is invulnerable. Men may school themselves to keep a commandment, though inwardly the discipline gives

[1] See Ps. cxix. 96. [2] See Rom. vii. 7.

[3] Robert Burns, "Address to the unco guid." See also Robert Browning's "Rabbi Ben Ezra" (xxiii.-xxv.).

them no satisfaction, and they may thus be kept from disobedience by considerations that are wholly selfish.

These defects of the Old Law were remedied and overcome in the New Covenant precisely in the ways that Jeremiah had foreshadowed: (*a*) For the keeping of the New Covenant our Lord stirred up an impulse within, and thus made the commandment positive instead of negative. It was the impulse of love, which of all impulses is the most positive and the most powerful. It is both expulsive and impulsive, driving out of the heart whatever is base and hateful, and urging on the will the doing of that which is in accord with love. The summary of the Law in Deuteronomy also made this appeal to love, as the motive whereby the Law was to be kept, but it appealed to none save Abraham's seed. Christ's appeal is to the universal heart of humanity: lifted up He draws all men to Him. "If ye love Me," He says to them, "keep My commandments."

By thus acting first of all upon the heart, Christ proved the prior importance of the inward state before the outward act. In so doing, He lifted the old horizon (wide though that was), which bounded the Law, and revealed vast perspectives of duty stretching beyond the ancient limits into infinity. A devout and upright Jew, like the young ruler of the synagogue who came to Christ, might (as he did) affirm that he had kept all the commandments from his youth,[1] and if Moses were his judge he would be acquitted of all breach of the Law. But it is before the judgment seat of Christ that all men must stand, and it is by His interpretation of the Law that we must be judged.

[1] See St. Mark x. 20.

That interpretation has been made plain to us, for He has shewn—to take one example—how there may be murder without blood. If a man cherishes hatred in his heart against an enemy, if he holds an opponent in detestation and contempt, if he yields to anger, malice, and uncharitableness, he is a breaker of the Law. Love knows no limits of duty; it does not calculate how many times a brother may be forgiven, or up to what point of satisfaction a friend in need may be served or a stranger in distress succoured. Love moves us to do all things, and still to think that we have all things to do.

Our Lord Jesus Christ, the Son of God, is Love Incarnate. If the heart of man desires proof that God is Love, it will find satisfaction in turning to Christ. It was love that moved Him to leave the glory that He had with the Father ere the world was, and for us men and for our salvation to come down from heaven, and serve Himself Heir to the humiliation, shame, and death that were the deserved heritage of sinners. He meets us in the power of this great love as often as we make His Memorial. Cold indeed is that Christian heart which cannot be quickened afresh in love before the Table of the Lord, spread in the banqueting house of the Church, while over it is the banner of love marked with the sign of the cross. Love which moved Christ to stoop so low, is also the power that can raise fallen man to his true height as a son of God, and make him find in the keeping of God's commandments his delight, and in God's service his perfect freedom.

(*b*) Another mark of the New Covenant foretold by Jeremiah was its universality and individualism. Before it, ignorance of God was to vanish, and know-

ledge of Him was so to prevail that it would not be needful for any man to take upon himself the office of a teacher of religion. In Jeremiah, and Ezekiel[1] after him, we find for the first time in Jewish prophecy an assertion of the rights of the individual, and a recognition that each man has a life of his own apart from that of the community of which he is a unit. This "Gospel of the individual" was not, perhaps, recognised politically till after the French Revolution, but it was recognised morally by Jeremiah and spiritually by Christ. When our Saviour appraised each separate soul as of greater worth than the whole world, when He described the angels of God as moved to joy over the conversion of one sinner, He not only revealed the infinite value of each individual, but also the responsibility of each, the direct relation of each to God, and the Divine love and care for each.

This is appropriately symbolised in the Holy Communion, where each receives for himself the Bread and the Cup, and to each individually is said "The Body of the Lord, Which was given for thee.... The Blood of the Lord, Which was shed for thee ... preserve thy body and soul unto everlasting life." It is not in a multitude that we are brought into fellowship with God, but singly and one by one. We gather together indeed as members of the one Society, even as we share in the one Bread, but this assembling of ourselves together is an act of individual free choice, and separately we receive the Cup of the New Covenant.

Unlike the Old Testament, the New is universal. It is not for one land but for the whole world, not for one race but for all mankind, not for an age but for

[1] Cf. Ezek. xviii.

eternity. Those who enter into it receive the unction of the Holy Spirit, and so are able to exercise the priestly offices of serving God and interceding for others and the prophetical office of witnessing for God. The humblest Christian possesses at all times the right, granted of old to none save the Jewish High Priest (and to him but once a year), of approaching God by the Blood of Atonement: and by praise and prayer, by hearing the Word of God and meditating upon it, by frequenting the Table of the Lord, he has abundant means of progressing in the knowledge of God and of growing in spiritual understanding. Even now, after a score of Christian centuries, this part of Jeremiah's vision has not fully come to pass, for still men need to teach their neighbours to know the Lord, and still ministers of the New Covenant are required.[1] Yet though the vision tarry, we must wait in hope for it, "for the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie."[2]

(*c*) The crowning blessing of the New Covenant (so Jeremiah prophesied) was to be the forgiveness of sins. Under the Old Covenant sin was condemned as a personal wrong done to God or as a violation of His known Law. Of that Law, the righteous Lord was Guardian, and therefore every breach of the Law was a sin against God. Although there is no coherent doctrine of sin in the Old Testament, yet its pages shew the existence and universality of sin by the facts of human history, by the moral and ceremonial Law, by the ethical teaching of the prophets, and by the devotional experiences of the psalmists. The Law of

[1] 2 Cor. iii. 6. [2] Hab. ii. 3.

Moses had an ethical as well as a ceremonial side, and it deepened the sense of sin by setting over against it the awful holiness and righteousness of God. The whole cultus of ancient Israel taught by symbol and type the holiness of God and the sinfulness of man, and shewed how man must be purified before he could approach God. For sins of ignorance sacrifices were offered by way of atonement, but for those of wilful disobedience no atonement was provided.[1] The prophets enforced the ethical side of the Law, and deepened the sense of sin by denouncing particular sins of their time. The psalmists, and especially the writer of Psalm li., shew how the burden of sin weighed heavily on the heart of a devout and spiritually minded Israelite, and how the Law failed to lift the weight. In the penitential psalms we see that the Law had quickened the sense of sin to such a degree, that it demanded some better remedy than the Law itself was able to provide, and so prepared the way for Christ.

That better remedy was provided when the Son of Man came into the world to seek and save them that were lost. Since at the root of all sin there lies mistrust of God, the mission of the Saviour was to destroy this mistrust and make its further existence impossible. The love that gave up Christ for us cannot be doubted, and must not be repelled. He came to save His people from their sins not only by making atonement for them, but also by abolishing that mistrust of God in which their sins were rooted.

Of this forgiveness of sins through Christ, the Cup of the Holy Communion is the visible assurance.

[1] See Num. xv. 30-31 ; Deut. xvii. 12 ; Heb. x. 28.

"Drink ye all of it," said the Lord to His disciples at the Last Supper, "for this is My Blood of the Covenant, which is shed for many unto remission of sins."[1] When in obedience to the Lord's command we receive the Cup from His Table, we ought to be no more capable of doubting the forgiveness of our sins through Christ, than of doubting the love of God in Christ.[2]

(2) The Holy Communion is thus a seal[3] of the blessings of the New Covenant,[4] and a pledge to us severally that in these blessings we shall have our full share. St. Paul in Romans iv., wherein he deals with the faith of Abraham, distinguishes between the sign and the seal of circumcision. The former word is generic, the latter specific; a sign need not be a seal, but a seal is also a sign. The chief use of a seal is to make assurance doubly sure, to prove that there is no doubt as to the acceptance of the covenant, and to confirm faith in it.

The Holy Communion may be regarded as a Divine charter from God to His people, sealed with His sign-

[1] St. Matt. xxvi. 27-28.

[2] See Note HH. —The Holy Communion and the Remission of Sins.

[3] The idea of the Holy Communion as a sigillative or sealing ordinance, though now unfamiliar south of the Tweed, is well known north of it. There when the members of a preaching station desire to have the sacraments celebrated, they draw up a petition to the Presbytery, requesting that "sealing ordinances" may be granted unto them.

[4] The late Dr. W. G. Rutherford, in his last book, *St. Paul's Epistle to the Thessalonians and to the Corinthians: a New Translation* (1908), renders 1 Cor. xi. 25 by "This cup is the New Covenant sealed by My Blood." Dr. Rutherford's translation makes full use of recent discoveries in the meaning of New Testament Greek, and especially of its use of prepositions.

manual and bearing visible tokens to strengthen our belief in His promises. Thus considered, it gives a strong support to our faith. Just as the pardon of a prisoner is conveyed to him, not only by word of mouth of the king's officer, but also by a document signed and sealed by the king, so also in the Holy Communion we are made certain of God's goodwill and mercy towards us. The giving of the Bread and the Cup to us by Christ's ministers with words of hope and gladness is the seal that Christ has set to the certainty of that hope and the assurance of that joy. As Article XXV puts it: "(The sacraments) be certain sure witnesses and effectual signs of grace and God's goodwill towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him."

Hooker, in one of his sermons (vi.), describes the truth we are considering in these striking words: "This supper is received as a seal unto us that we are His house and His sanctuary, that His Christ is as truly united to me and I to Him, as my arm is united and knit unto my shoulder." If it be objected that we already in the Gospel possess a pledge of God's grace, and that this is all that faith needs, so that if the Word is received, the Sacrament need not follow, then an answer might be made in the quaint language of the old Scots preacher Robert Bruce:[1] "But would thou understand quhat new thing thou gets, quhat uther thing thou gets? I will tell thee. Suppose

[1] Bruce's Sermons on the Sacrament have been recently "done into English" (a work of supererogation) by Dr. Laidlaw, who somewhat cautiously observes that "the view Bruce takes of the Sacrament is in clear and firm distinction from the looser and less grounded views which have crept into our Presbyterian Churches."

thou get that same thing quhilk thou gat in the Word, yit thou gets that same thing better; quhat is that better? Thou gets a better grip of that same thing in the Sacrament nor thou gat be the hearing of the Word. That same thing quhilk thou possessed be the hearing of the Word, thou possessest now mair largely; he hes a greater bounds in thy saull be the receaving of the Sacrament, nor utherways he could have be the hearing of the Word onelie. Then speers thou, quhat new thing we get? I say, we get this new thing,—we get Christ better nor we did before; we get the thing that we gat mair fullie, that is, with a surer apprehension nor we had of it before; we get a better grip of Christ now."

Christ's Hand has added these seals to the New Covenant, of which He is the Mediator, as Moses was of the Old, and herein is a mark of the superiority of the New to the Old. Moses was the greatest of Old Testament saints, and to him was given such honour as no ancient servant of God received. But, as the writer of the Epistle to the Hebrews points out,[1] his position was that of a chief servant in the household of God. In acting as the Mediator of the Old Covenant, though he stood between God and the people, it was as one of the people, acting for and representing them, and sharing with them in their faults and failures. Far otherwise is it with Christ. Though for a season He took upon Him the form of a servant, now He is for ever set over the household of God. He does not serve from within, but rules from above that household of which He is the Author and the Owner. Christ indeed stands, as a Mediator of the

[1] Heb. iii. 5.

New Covenant,[1] between God and man, but while as Son of Man He has taken hold of our nature and is one with us, He is also Son of God, so that the seals He has affixed to the Covenant are Divine.

Therefore we have confidence when we assemble ourselves to make before God the Memorial of His Son which He has commanded. For we come, not as aliens and strangers, but as those who are bound to God in covenant relationship,[2] to whom He has given most gracious promises, and who are once more permitted to see the seals He has set to His sure mercies. We draw near, therefore, not with the doubtfulness of unwelcome guests, but as members of the household; not with the curiosity of strangers, but with the familiarity of friends. The Covenant into which God entered of old with patriarchs and prophets and with a chosen race, He now renews on wider terms, and affirms afresh at the Memorial Feast to all those who love and trust His Son.

It is here that the use of Covenant in the sense of Testament may best be considered. As all covenants in which God has a part, embody the Divine promises and offers which man has but to believe and accept, the meaning easily passes over to the idea of a Testament or Declaration of Will, especially where ideas of inheritance and possession are involved. Some such meaning is put into the word by St. Paul[3] and the writer of the Epistle to the Hebrews.[4] St. Paul

[1] Heb. ix. 15.

[2] "(The symbolism of the Supper and the words which give the key to it) spoke of a covenant based on His sacrifice of Himself—not merely a bond in which believers realised their brotherhood, but a new relationship to God into which they entered at the cost of His life" (*Jesus and the Gospel*, by Dr. Denney, p. 365).

[3] Gal. iii. 17-18. [4] ix. 16-17.

appears to use the word not in the modern sense (derived from Roman law) of a last Will and Testament, but in the Greek sense of a trust-deed or settlement, which was publicly ratified and executed in the lifetime of the testator, but which could not be recalled when once it had taken effect. The writer of the Epistle to the Hebrews uses the word in the modern sense, and implies that Christians could only enter into their inheritance through the death of Him Who procured the inheritance for them and entitled them to receive it. "To conclude, we shall offend nothing at all if we call the Supper of our Lord, the testament and will of God and of our Lord; for herein shalt thou find all things belonging to a full and perfect testament: for Christ is the testator; all faithful Christians are appointed heirs; the legacy is the forgiveness of sins and life everlasting, obtained by the Body of Christ given, and His Blood shed." [1]

(3) Finally, the Holy Communion provides our response to the promises of God contained in the New Covenant. By receiving the Cup and drinking the Covenant Blood we accept and renew the Covenant, and pledge ourselves to abide by its terms. We do this both as a community and as individuals. The Church of England, by forbidding solitary celebrations in which the priest is the only communicant,[2] and requiring even in a clinical celebration the presence of several communicants, rightly emphasises the fact that the Holy Communion is for the community, and must not be used for the exclusive benefit of any particular

[1] So Bullinger, Sermon ix. in *Decade V.*

[2] See second rubric after the Communion Service, and also rubrics of Communion for the Sick.

communicant. In this respect it differs from Holy Baptism, which is administered once for all for the sole benefit of the person baptised, who is thereby admitted into the flock of Christ and sealed with the Holy Spirit. But if at Holy Baptism we enter into the New Covenant, then at every celebration of the Holy Communion we renew our vows as members of the Covenant community, and also as individuals separately pledged to fulfil these vows. Thus while we act as a body in making the Lord's Memorial, we receive the Holy Gifts individually, and like the psalmist of old (but with better cause), we take the cup of salvation and pay our vows in the presence of the people in the courts of the Lord's House.[1]

This aspect of the Holy Communion has been before the minds of Christians from the earliest times. There is reason for believing that it is referred to in a passage of the famous letter of Pliny the Younger, Governor of Bithynia, to the Emperor Trajan;[2] "They (the Christians) were wont to assemble on a certain stated day before it was light, and sing antiphonally a hymn to Christ as to a god, binding themselves by a *sacramentum*, not to villainy, but against theft and robbery and adultery, and breaking faith, or denying a trust when called on to deliver it up." Presuming (as is done almost universally) that we have here a Pagan description of the Holy Communion, what meaning can we assign to this, the first use of the word *sacramentum* in connection with Christian worship?[3] Probably Pliny hit upon the word in this way. Amongst the Chris-

[1] Ps. cxvi. 13-14. [2] About 104 A.D.

[3] For an explanation of the meaning and use of this word in classical and patristic times see p. 206.

tians whom he examined there may have been some soldiers. That many of these were Christians is a matter of historical knowledge, and when their religion was discovered they were always punished with severity. If Pliny found any soldiers amongst those suspected of Christianity, we may be sure that he would examine them closely, and would sternly remind them of their *sacramentum* or military oath. They would protest their fidelity to this, and urge that their Christian faith would help them to be better soldiers, for that solemn service to which they went on Sunday mornings was itself a kind of *sacramentum*, and pledged them to keep whatever oaths they had sworn to Caesar, and to follow the precepts of Christ, Who forbade all wicked deeds. The word thus suggested and explained was used by Pliny to Trajan, to whom it conveyed an intelligible meaning, and one in accordance with the facts of the case. The early Christians were reluctant to speak to the heathen about so sacred a thing as the Holy Communion, but their adoption of the word *sacramentum* is a proof that they regarded the rite as being in the nature of a vow or pledge to Christ. The invincible legions of Rome had their *sacramentum*, binding them by solemn pledges to their master, the Emperor. So also the soldiers of the Cross had theirs too, whereby they pledged themselves to be faithful unto death to their Lord and Saviour.

It is a necessity of human nature for men to give or take some pledge of a strong resolution, or to bind themselves together for a common cause by means of some ceremony, which emphasises the importance of the occasion and cements the bond of union. Of all

such resolutions and bonds, none may compare in solemnity and importance with the vows we make to God and the covenant relationship we bear to Him.[1] Therefore, before His Table, as often as we drink the Cup of the Lord, we renew our vows, and affirm our full acceptance of the New Covenant.

The aspect of the Holy Communion which we have been considering, is strangely unnoticed in our time. The Bishop of Durham affirms that "the covenant-sealing work of Sacraments was the ruling view of the framers of our Articles and Offices in their maturest convictions";[2] and although this is perhaps too strong a statement, yet no English Churchman can deny that the Federal Aspect of the Holy Communion is clearly recognised in the Prayer-book. High Churchmen, who habitually overlook this aspect, (probably because it is associated in their minds with low views of the Sacrament), may find themselves in very strange company, for Socinus was wholly of their opinion. But surely the Federal Aspect must be considered in itself, and quite apart from the opinions of those who already recognise it. Nor ought we to lay too much stress on the fact that the Fathers saw little or nothing of this aspect.[3] In the same way the Jewish prophets have nothing to say of the Old Covenant, yet their silence is no argument for its non-existence. The total blindness of the Schoolmen to the Federal Aspect is due partly to the fact that their speculations turned in other directions, and partly to the withdrawal of

[1] See Note O.—The Wesleyan Methodist Covenant Service.

[2] *Outlines of Christian Doctrine*, ch. xi. p. 241.

[3] Some of them caught glimpses of it, as St. Augustine in his *Epistle*, cxlix., and St. Bernard, *Sermo in Coena*, C. 2.

the Cup from the laity, which inevitably caused an eclipse of the federal view. Its restoration at the Reformation led to the recovery of the view, and so long as the Cup is received as the New Covenant in the Blood of Christ, the truth of the Federal Aspect will be admitted by Christians as soon as it is understood.

VI. SOCIAL.

"Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat; this is My Body. And He took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is My Blood." St. Matt. xxvi. 26-8.

If the Federal Aspect of the Holy Communion is alien to modern thought, this which we are now to consider is akin to it. The vision of Socialism has burst upon our generation, and if to some it appears as a demon from the pit luring humanity to destruction, to others it is an angel of light beckoning mankind towards a better time and a nobler existence. Even those who refuse to follow where Socialism leads, are influenced by the appeal it makes, for some of its ideals are fair and noble, though the paths by which it seeks to attain them are beset with perils. But when Socialism appeals to the sense of human brotherhood, when it asks that the lot of the poor shall be bettered, that the strong shall help the weak to bear the burdens with which they are heavy laden, and that the community shall not suffer any of its members to labour in vain or waste in idleness, or pine in hunger or suffer without aid, then it appeals

with a power that cannot be resisted and speaks a language that goes straight to the heart of humanity.

To Christians, at least, the language of such appeals has a familiar sound, for it was heard nearly two thousand years ago on the hillsides of Galilee, when Jesus of Nazareth told to peasants and fishermen the good news of the Kingdom of God. The same message was carried by His Apostles round the Roman world, and has been sounding throughout the centuries down to the hour in which we live. Nor has the message been unheeded. In spite of the changes and confusion of the ages, the fall of old empires before the irruption of vigorous barbarians, the rise of new nations and civilisations, and the revolutions in civil and social life, the Church of Christ has persistently preached and practised the gospel of human brotherhood. "Whatever may have been the faults and excesses of the Church, there can be no question as to the tendency of its doctrine to exalt the altruistic ideal; and, either directly or indirectly, to raise the conduct prescribed by it to the highest level of human reverence it had ever reached. . . . In an age of turbulence and war, and while force continued to be everywhere triumphant, the uncompromising doctrine of the innate equality of men was slowly producing the most frequent and remarkable change that has ever passed over the minds of a large section of the race. Even the all-powerful ruling classes could not remain permanently unaffected by a voice which, taking them generation after generation in their triumphs and pleasures as well as in their most impressionable moments, whispered with all the weight of the most absolute and unquestioned authority that they were in

reality of the same clay as other men, and that in the eyes of a higher Power they stood on a footing of native equality with even the lowest of the earth."[1] In achieving such results the Church was debarred by her own principles from the use of force, for she could exercise no compulsion save the constraining power of the love of Christ. Therefore the progress of her ideals, though sure, was slow and unequal. Modern Socialists desire to move at a quicker and more equal pace, and they rely on the outward compulsion of the State instead of the inward impulse of Christian charity. Yet there is nothing essentially anti-Christian in Socialism, for Christianity is not wedded to any form or theory of politics or economics, and as it has endured through despotism and feudalism, it is not likely to fail under any system of Socialism.

Christianity is essentially social, and is in this respect like all other religions. "The indispensable condition of religion is the existence of a community, —whether a family or a horde,—for the period of helpless infancy is so long in the case of human beings that without some sort of permanent community the race could not be perpetuated. The indispensable condition of religion, therefore, has always existed from the time when man was man. Further, whatever the form of community in which man originally dwelt, it was only in the community and by means of the community that the individual could exist—that is to say, if the interest of any one individual conflicted or was supposed to conflict with the interests of the community, then the interests of the community must prevail, if the community was to exist. Here then

[1] *Social Evolution*, by Benjamin Kidd, ch. vii. pp. 152-3.

from the beginning we have the second condition indispensable for the existence of religion."[1] In other words, religion is not possible as a permanency in this world save under social conditions. On the other hand, as Mr. Benjamin Kidd has proved in chapter v. of *Social Evolution*, there can be no social progress except under religious conditions. The existence of the community is necessary to the existence of religion, and there must be an accepted religious belief which gives an ultra-rational sanction to actions that are necessary to social well-being. When the community is of but one religious belief, then the religious and social organisations are identical, and whether its actions are social or religious it is the one body that acts. But when the community is divided in religious belief, then although its social actions are those of the whole organisation, its religious actions are those of different parts of the community. These parts, however, must each possess an organisation of their own, as no religious belief can survive unless it has its home in some organised society.

Christianity was established by our Lord, not as a system of truth, but as a society of believers. Truth was not lacking for them to ponder, nor work for them to do; but that which welded them into a unity was the fact that they were united one to another, because each was united to Christ. The writer of *Ecce Homo* will not be suspected of any ecclesiastical bias, yet these are his words; "It was not from accident or for convenience that Christ formed a society. Nor were His followers merely united by the common

[1] Jevons' *Introduction to the Study of Comparative Religion*, pp. 218-9.

desire to hear Him speak, and afterwards by the friendly feelings that grew out of intimacy. To organise a society, and to bind the members of it together by the closest ties, were the business of His life."[1] At first the Church consisted of a single Person, its Founder, but when He went forth on His Divine mission to mankind, He chose twelve men to be His disciples. It was at Bethabara, beyond Jordan, that He found His first followers. They were disciples of the last prophet of the Law, but hearing him describe Jesus as the Lamb of God, they followed the Carpenter of Nazareth, and became the first disciples of the Gospel.[2] The only condition of membership in the Society thus founded by Christ was readiness to follow Him. No confession of faith was demanded, but an act of faith was required. All the disciples were young men, full of life and hope, and capable of enthusiasm. Outside the circle of the twelve there was a larger band of disciples,[3] who remained in their own homes and continued at their occupations, and of these the twelve were the representatives and leaders. The twelve disciples were instructed, prepared, trained, disciplined, and fitted to carry on the work which their Master finally committed to their hands. In this little company the whole organisation of the Catholic Church lay in germ, and to it was given by Christ that social rite which was to be the chief corporate act of the Church and her constant bond of union.

The Social Aspect of the Holy Communion is found in the simple fact that it is an official meeting together of members of the Christian Society for the purpose of

[1] *Ecce Homo*, p. 87.

[2] St. John i. 35-9.

[3] St. Luke vi. 17; Acts vi. 2.

eating and drinking.[1] Such an act is eminently social and human. The partaking of a common meal is one of the marks of man as distinguished from the lower animals, and is a sign of his higher nature. Animals prefer to eat singly and alone, and the fiercer kinds will growl defiance at any who come to share their food. But man delights in exercising hospitality, dislikes solitary meals, and welcomes a friend and even a stranger to his board. Amongst primitive peoples and in ancient times, a common meal had a religious character, and was often accompanied by certain solemn words or acts. Frequently the food placed on the table had already been offered in sacrifice, and some of the drink was poured forth in a libation as an acknowledgment of the divine goodness. In Israel, before the Exile, animals were never slaughtered for food save in connection with the offering of a sacrifice, and all feasts had a strongly marked religious character. In our days, grace before meat is the sole reminder of this ancient sentiment, but still a common meal retains its meaning as an expression of friendship and a means of continuing and ratifying it.

In the time of Christ it was the custom of the Jews to partake of two meals every day.[2] Of these, the later was the more important, being taken in the cool of the day after toil was ended and the hours of leisure and rest had begun. This meal (supper) our Lord was accustomed to eat with His disciples. Amongst the poorer Jews the meal was of a simple character,

[1] "The Eucharist is nothing if not social. Its whole natural basis as a common meal implies a community" (Dr. Gore in *The Church and the Ministry*, p. 40).

[2] St. Luke xiv. 12.

consisting of bread with fish, honey, or fruit; but on the Sabbath, religious feeling required the provision of choicer food. This evening meal, which Jesus shared with His disciples, seems to have been the one corporate act of the little Society. They do not appear to have joined in common prayer, for although Jesus sometimes prayed in their presence, He never prayed with them,[1] save on the occasions when He gave thanks before food. One can imagine the scene at these evening meals in Galilee and Judea. Often they would be eaten in the open air, under the shelter of trees or the shoulder of a hill; and when this was impossible, in some house lent by a friend. Throughout the day the company was frequently dispersed, and different disciples were sent on errands by the Master, but evening brought them all together for the common meal. The simple fare was provided by sympathising friends,[2] who welcomed this opportunity of ministering to the wants of the beloved Teacher and His disciples. The meal was never a silent one; conversation went on freely, and the Master was always ready to answer the questions of the disciples. After the meal, there was probably the singing of a psalm, and then the preparations for the night's rest. A scene like this, repeated day by day for many months, could not fail to leave a deep impression on the minds of the disciples, nor can it be any surprise that they sought to continue the custom after their Master had gone from them.

[1] For a discussion of this point, see Dr. Forrest's *The Christ of History and of Experience*, p. 22 ff. and appendix "Did Jesus pray with His disciples?" p. 472.

[2] St. Luke viii. 3.

Though their Lord had gone, the Society He had founded remained, and binding it together was the common meal of faith and brotherhood. To discontinue this meal was impossible, for in addition to the disciples' recollection of Christ's daily practice, they had also the remembrance of His unique words and acts at the Last Supper, whereby the bread and wine on the table were consecrated to become signs and vehicles of a religious mystery. Therefore the common meal was continued, but whether the Holy Communion always followed it, or did so on the Lord's Day alone, and what interval of time separated the two, are questions which it is most difficult to answer, for this common meal, known as the Agape or Love-feast, provides us with one of the unsolved problems of early Church history.[1]

That it arose in the manner we have described seems the most probable account of its origin, but there are other explanations, and each has something in its favour. For example, recent research has established the fact that at the beginning of the Christian era the whole of the Roman Empire was honeycombed with clubs and confraternities of various kinds[2]—

[1] For an enquiry into the problem and a collection of the sources of evidence, see *The Agape and the Eucharist*, by Canon Keating. Since his book was published Dr. E. Baumgartner has put forth a treatise entitled *Eucharistie und Agape im Urchristentum*. It maintains the novel theory that the Eucharist and the Agape were never united, and that in the New Testament they are never mentioned together. He believes the Corinthian Agape to have been no more than a common meal or Sunday-supper followed by a religious service. His argument is ingenious but quite unconvincing.

[2] See the works of Liebenam, *Geschichte der Römischen Vereinswesen*; Ziebarth, *Griechischen Vereine*; Foucart, *Des Associations Religeuses*; Sir W. Ramsay, *Historical Commentary on the Epistle to the Corinthians*.

ἔρανοι θίασοι, *collegia, sodalicia*—trades unions, benefit societies, unions for mutual help, insurance associations, dining clubs, religious societies. The last named were the most important, and while all were watched with a vigilant eye by the State, these were regarded with considerable suspicion. Although this was chiefly due to political considerations, yet moral reasons were not wanting, for the feasts of some religious societies were marked by the abandonment of moral restraints, and their whole atmosphere was poisonous, and alien to that warm and pure breath of brotherly love which breathed around the Christian Feasts of Charity.

The abhorrence with which heathen practices were regarded by the early Christians was in itself sufficient to prevent their adoption of rites bearing the mark of idolatry. How strong was that abhorrence may be judged from the language of St. Paul in the tenth chapter of the First Epistle to the Corinthians. The chapter begins with a description of how the Israelites received spiritual favours from God and abused the gift. They all passed through the Red Sea, and thus were baptized unto Moses; they all were fed in the wilderness with spiritual meat (πνευματικὸν βρῶμα, *v.* 3) and drank the same spiritual drink (πνευματικὸν πόμα, *v.* 4). But these privileges entailed responsibilities which many of the Israelites had no desire to undertake. They were ready enough to be united sacramentally to God, but at the same time they wished to indulge in practices that were contrary to godliness. To St. Paul's grief, he observed a similar disposition amongst the Corinthian Christians. They who had been baptized into Christ and spiritually nourished by communion with Him, were in great danger of falling

into the very sins through which many of the Israelites were destroyed. Surrounded as the Christians were in Corinth by the practices of an immoral heathenism, they were tempted to join in them, and some of the brethren sat down with the heathen at their feasts in the temples. The horror and indignation excited in St. Paul by such conduct finds expression in the strong language with which he condemns it: "Ye cannot drink the Cup of the Lord and the cup of devils: ye cannot partake of the Table of the Lord and of the table of devils" (*v.* 21).[1]

There is greater probability in the supposition that the Agape was borrowed from Jewish practice. Corresponding to the social clubs of the Gentiles were certain guilds (Therapeutae) of Jews, who met together weekly for a common meal accompanied with religious exercises. There was also the peculiar sect of the Essenes, who practised a religious communism, and whose daily evening meal was an occasion of great solemnity. But although the feasts of the Therapeutae and the Essenes bear some resemblance to the Christian Agape, there is a marked difference between them. In particular, their *raison d'être* was quite different. The Jewish feasts were held mainly to ensure the rigid observance of the laws regarding meat and to exclude any food that was 'unclean,' while the Christian feast was the outcome of brotherly love.

The conclusion of our enquiry leads to the belief that the Agape[2] was an institution which was distinctively

[1] See Note P.—The Cup and the Table of Devils.

[2] The following are the possible references to the Agape in the New Testament: Acts xx. 7, xxvii. 35, ii. 42, 46; 2 Peter ii. 13; Jude 12.

Christian in its origin, but that it co-existed with other religious feasts amongst Gentiles and Jews. Its establishment throughout the Church was facilitated by the familiarity of the people with these other religious feasts, but in such familiarity there lay the possibility of abuse. That possibility became an actuality first of all in the Church of Corinth. The character of that Church was probably exceptional,[1] but the manner in which her members observed the Agape was a forecast of the abuses to which it was liable, and which ultimately became so connected with it that they brought about its abolition. At the Corinthian Agape there was a lack of decency and order, and even of good manners and common courtesy.[2] The Christians brought their own provisions to the feast, but instead of waiting till all the brethren were assembled, and then dividing the whole of the food amongst the company, each person made haste to eat what he had brought, and thus the poorer brethren were shamed; for while eating their own scanty fare, they had before them the spectacle of their wealthy brethren devouring rich viands which they permitted no one to share. So far did some forget themselves that when the feast was over they were in a state of intoxication. Although St. Paul condemned unsparingly such abuse of the Agape, he did not abolish the meal, or even separate it from the Holy Communion which it preceded. He was content with giving reproof and directions that might lead to a more seemly and brotherly observance, and he looked forward to a future visit when he would in person deal with the whole matter.

The references to the Agape in early Christian

[1] See Note 2 on p. 30. [2] 1 Cor. xi. 17-34.

literature[1] are for the most part casual and brief, but it is possible to obtain from them a considerable amount of information concerning the feast. They shew that at first it was never held save when a bishop or his deputy was present, but by the fourth century the presence of a clergyman, though desirable, was not necessary. Most of the food was cooked at home and brought to the place where the feast was held. At first the Christians assembled in private houses, but afterwards when special buildings were set apart as churches, the Agape was held within their walls. The feast began with prayer and the reading of Holy Scripture; after which letters were read from the bishops of other churches or information given regarding the progress of the Faith and the condition of neighbouring and of more distant churches. When the feast was ended, hands were washed and lights brought in, and there was further reading of Holy Scripture, followed by the singing of psalms and prayer. Then came the collection of alms for the poor, for widows and orphans, prisoners and ship-wrecked persons; and some of the alms and what remained of the food was given to the poor who were present. Finally, brother gave to brother and sister to sister the "holy kiss,"[2] and the assembly dispersed after prayer. The picture thus presented is in many respects a most pleasing one, and reveals to us a scene of brotherly love and Christian charity.

[1] The chief sources of information are the *Didache*, x., xi.; Ignatius, *Ep. to Smyrnaeans*; Justin Martyr, *Apol.* 2; Pliny's *Letter to Trajan*; Tertullian, *De Coron.* 3, *Ad Uxor.* 2; *Apol.* 39, *De Jejun.* 17; Clem. Alex. *Paedagog.* ii. 1, 2; Cyprian, *De Lapsis*, *De Orat. Dom.* *Ep. de Spectac.*; Chrysostom, *Hom.* 22, 54; Socrates, *Hist.* v. 22; Theodoret, *Hist.* iii. 15.

[2] See Note Q.—The Pax or Holy Kiss.

Unhappily, the Agape did not retain its primitive character,[1] but degenerated until it was more like a heathen than a Christian feast. The religious part of the proceedings was curtailed, and the festive part prolonged. All kinds of dainties were brought to the table, and hawkers went round the company selling their meats. After the feast, performances were given on the harp, the lyre, and the lute. More and more the feasts acquired an eleemosynary character, and none attended them except the poor. They grew convivial and disorderly, and on the pretext of Christian love they became a menace to Christian morality. Condemned by bishops, synods, and councils, they were suppressed throughout the West before the middle of the fifth century, and throughout the East ere the same century had closed.[2] In this ignominious fashion ended a practice which in its origin was so redolent

[1] "It appears highly probable that the change to morning Eucharists took place in deference to an edict of Trajan (early cent. ii.) against *heteriae*—guilds or clubs; an edict which would have included in its scope the Christian Agapae. These, as not of divine ordinance, were probably laid aside for a time, to be resumed later (as they were) apart from the Eucharist" (Dr. Moule's *Outlines of Christian Doctrine*, pp. 265-6). This explanation is the one commonly offered, but it is not quite satisfactory. The supposed edict of Trajan would equally forbid morning meetings, or those held *ante lucem* (cf. Pliny's letter), with meetings held after sunset. It is not at all likely that the Christians would show such deference to the edicts of a Pagan emperor as to make so great a change in their religious usages. The association of the Eucharist with the resurrection of Christ is far more likely to be the reason for the adoption of early celebrations, and the separation of the Eucharist from the Agape was probably the result of practical experience, and was adopted for reasons of fitness and expediency.

[2] The Church Ales of the Middle Ages were a revival of the later stages of the Agape, and the modern Soiree and Tea-meeting are

of purity, piety, and love. Its continuance was possible in no community save one raised to the highest point of love and zeal, and living in simplicity and self-sacrifice. These conditions were realised in the Apostolic age, though even then, as events in Corinth prove, abuses began to appear. But although the Agape passed away from the life of the Church, it left behind it permanent traces of its existence. These are found, not only in liturgical forms (as the lavabo, offertory, and pax), but in that which has marked the Holy Communion from the beginning, and which, since the corruption of the Agape, has marked it more conspicuously—its bond of union and brotherhood between believer and believer.

Regarded thus in its Social Aspect, there are four features in the Holy Communion which call for our observation. It is at once a mark of membership, a means of fellowship, an instrument of discipline, and a consecration to service.

(1) *A Mark of Membership.* We have already noted[1] that when our Lord Jesus Christ began to reconstitute the Kingdom of God on earth He did not lay down a system of truth which might appeal to isolated individuals and move them to accept or follow it. On the contrary, he gathered around Him a band of disciples, and formed them into a Society of which He was the President, and He taught them that by virtue of their membership in that Society they all were brethren. After the Lord's Ascension, His disciples "first of all

revivals of its earlier stages. John Wesley's institution of the Love-Feast amongst the Methodists was an unsuccessful attempt to restore the primitive form.

[1] Pp. 139-140.

bore witness to the Christian faith in Judea and established churches, and then going out into the world proclaimed to the nations the same teaching of the same faith. Thus they founded churches in every state, from which other churches have received the tradition of the faith and the seeds of doctrine, and daily are receiving that they may become churches. For it is on this account that they also will be considered apostolic as being the offspring of apostolic churches. Every kind of thing must be referred to its origin. Therefore, though the churches are many and great, yet all is that one first Church which is from the Apostles, from which Church all are derived."[1] Since these words were written by Tertullian seventeen centuries have passed, but they remain true as a description of the rise in East and West of the great historic Churches, which can produce the rolls of their bishops, and trace through them their descent until they are linked to the Apostles of the Lord.

The gate of entrance into the Church is Holy Baptism, and in the early days of Christianity when the rite was administered to adults at the great festivals, and accompanied by picturesque and impressive ceremonies, it was an occasion of receiving openly the mark of Christ, and of professing allegiance to Him as a new member of His Society. But as the Roman world became Christianised, adult baptism grew rarer, and infant baptism became the rule. The times of persecution, which sifted out the genuine Christians, were succeeded by years of imperial favour and prosperity, when a mixed multitude thronged the churches. How in these altered circumstances was it possible to

[1] Tertullian, *De Praescr.* 20.

distinguish the real members of the Church from her adherents and sympathisers? An unmistakeable mark was found in the reception of the Holy Communion. Whoever went up to the Lord's Table and held out his palm to receive the holy Bread and lifted up his hands to take the sacred Cup, thereby asserted his membership in the Christian Society and his right to a share in her privileges.

Precisely similar circumstances exist in England to-day. In all our parishes there are numbers of men and women who, with more or less regularity, attend the services of the Church. Many of them are of exemplary life and good character, and some are generous givers to and helpers of the various departments of parish work. All regard themselves as genuine Church folk. But there is one place in their parish church where they are never found, and that is at the altar rails. They are sometimes present at a celebration, but they never communicate, and when they can do so, they prefer to leave church as soon as the sermon is ended. Such conduct is no doubt a survival of the years of neglect of the Holy Communion, and is a visitation upon us of our fathers' sins of omission. In trying to correct it, the clergy are accustomed to urge the paramount importance of the Holy Communion in the worship of the Church. But there is one line of argument not so often followed, which yet is capable of reaching a mind not otherwise attainable. It is this: by turning away from the Lord's Table and not avowing his membership, a Churchman loses the greatest privilege that membership of the Christian Society confers.

In our day the need and value of organisation is

everywhere understood, and there are few men who do not belong to a society of some kind. They all know that in their society there are certain special occasions which no loyal member will miss, and if he does so he incurs a penalty. Let them also understand that in the greatest of all societies, the Church of God, the celebration of the Holy Communion is such a special occasion, and that no loyal member should be absent from it. To attend the Holy Communion and to participate in it, is therefore to avow oneself a member of the Church and loyal to her rules, and to exercise one's chief rights as a member. By doing so, the individual merges himself in the great company of believers, and realises that he is one of the household of God. In thus losing himself he finds himself, for his true individuality as a member of Christ can only be realised when he unites himself with his fellow members in their great act of corporate worship.

At the present day the Church of England is considering the right of the laity to a larger share in the management of her affairs. It is proposed to confer certain powers on the "faithful" laity, but the difficulty is to distinguish those who merit such a description. Are they to be accepted on their own profession, or on a declaration that they belong to no communion save the Church of England? Or is evidence of their confirmation or their baptism to be sufficient proof of their fidelity? Or must they be regular attenders at public worship, or seatholders, or subscribers to Church funds? Such questions as these would not be propounded and debated, as they have been and still are, if it were clearly and universally recognised in what membership consists. There is

no society in existence which would agree to give a voice and vote in the management of its affairs to those who are not its members. Every society insists on an unmistakeable proof of membership, and often imposes a period of probation on a new member before allowing him to exercise all the privileges of membership. If such diligence and care is exercised by secular societies, the Church of God must not exhibit carelessness and negligence. She must insist that those who claim a right to manage her affairs shall be members in full communion, for that is the real mark of adult membership in the Church, and the one which includes all other qualifications.

(2) *A Means of Fellowship.* Nothing cements friendship more firmly than a social meal to which the same persons come day by day or week by week. To partake for years of the same food at the same table is to forge bonds of union which are not easily broken, and to foster a kindly feeling of common fellowship. All over the world it is recognised that if a stranger has eaten our bread and sat at our board he is a stranger no longer.[1] The Sunday dinner, which is so important

[1] "The ethical significance of the common meal can be most adequately illustrated from Arabian usage, but it was not confined to the Arabs. . . . The value of the Arabian evidence is that it supplies proof that the bond of food is valid of itself, that religion may be called in to confirm and strengthen it, but that the essence of the thing lies in the physical act of eating together. That this was also the case among the Hebrews and Canaanites may be safely concluded from analogy, and appears to receive direct confirmation from Josh. ix. 14, where the Israelites enter into alliance with the Gibeonites by taking of their victuals, without consulting Jehovah. A formal league confirmed by an oath follows, but by accepting the proffered food the Israelites are already committed to the alliance" (Dr. Robertson Smith's *Religion of the Semites*, p. 271).

a function in many English families, owes its prominence not so much to the choice food and greater leisure to enjoy it, as to the fact that all the members of the family are then gathered together around the one table. So also when we assemble at the hospitable Board of our Heavenly Father, we realise our unity as members of His household, and we renew and deepen our fellowship with one another. We meet as brethren who are all one in Christ. Belonging to different families and moving in diverse spheres of society, we recognise at the Lord's Table that the spiritual ties which join Christian to Christian are no less real than the ties of blood and friendship. How wonderfully this was felt in the early days of the Church, when the new strong tide of brotherly love so filled the hearts of Christians that it burst every barrier which divided race from race and class from class! It made the Jew welcome the Gentile as his brother in Christ, it made the Greek acknowledge the barbarian as his equal, it made the Roman patrician willing to kneel side by side with the slave. The same noble compulsion moves in our hearts to-day when we meet at the Table of Him with Whom there is no respect of persons. There King George receives the Bread and the Cup in the same way and on the same terms as the poorest of his subjects. *The Holy Communion is the most democratic rite that the world has ever known.* It is meant to emancipate Christians from all selfish isolation and narrow individualism, to deliver them from self-valuation and self-interest, and to bring them into a fellowship wide and spacious as the heavens, free and pure as the winds that sweep them, bright as the sun and stars that light them, and

bringing a perpetual inspiration to faith and hope, and love for the best and holiest ideals.

In these days when there is a craving for social unity and a strong desire to realise our common brotherhood as men, why is it that this ancient social meal, so purely democratic, so wholly brotherly, is so often overlooked and lightly esteemed? Perhaps because it is a *holy* fellowship, based upon the renunciation of the world, the flesh, and the devil, and only possible for those who have been regenerated through the washing of water and of the Holy Spirit, and who are therefore new creatures in Christ. Men who resist the Holy Spirit, who make no response to the love of God, for whom holiness has no charm, and who hear unmoved the story of the cross, will naturally look askance on the Christian fellowship, and prefer a union of their own making. But may not some of their perversity and hardness be due to their observation of the manner in which we Christians manifest our fellowship? Do our lives shew that we are in perfect charity with all men, or even with one another? If not, it is a serious reproach to us, for unless the fellowship of the Lord's Table is manifested by brotherly deeds, it is but a transient sentiment that weakens the conscience, and a passing affectation that deceives the mind. We whose fellowship is constantly strengthened by our common reception of the Holy Bread and the Cup of Blessing, are bound not only to pray for one another, and to sympathise with one another, but also to help and succour one another. When this obligation is shirked, violence is done to the most sacred bond of union that can bind man to man. There is something seriously wrong when a Christian pays more heed to

his secular than to his spiritual obligations; when, for example, he feels more bound to help a fellow Freemason than a fellow communicant.

The practical nature of the Christian fellowship has been recognised from its beginning. Our Lord and His apostles, amid their poverty, were yet mindful of those who were poorer still,[1] and the Church has always been both a charitable and a self-supporting society. Its first charge was the care of its poor,[2] and its next the support of its ministry.[3] At first its charitable relief was given in the form of alms, but there gradually sprang up a noble system of organised relief of the Christian poor, which was brought sooner to the point of efficiency in the East than in the West. Quickly there arose hospitals (*νοσοκομεῖα*) for the sick, almhouses (*πτωχοτροφεῖα*) for the poor, asylums for the aged and infirm (*γηροκομεῖα*), orphanages for children bereft of their parents (*ὀρφανοτροφεῖα*), penitentiaries for fallen women (*μετάνοιαι*), and guest houses for strangers (*ξενῶνες*). The support of the ministry was also provided for, in a sufficient manner, by the gifts of the faithful. No offerings of any kind were received from non-communicants. The Church declined the gifts of any known sinner of whatever kind; she refused the oblation of brethren who were at variance: she rejected the presents of oppressors of the poor.[4]

A clergyman of the present day can scarcely hear or read of such conditions without a feeling of envy. Now the State undertakes the care of the poor, whose support is provided for by rates spent through poor law

[1] St. John xiii. 29.
[2] Acts vi. 1, xi. 29, xxiv. 17.
[3] 1 Cor. ix. 14.
[4] See *Notitia Eucharistica*, pp. 301-2.

officers. The Church still provides large sums for charitable purposes, but the main business of distribution is no longer done by her hands, as a multitude of organisations exist to collect and spend the alms of the charitable. The money needed for the support of the clergy is provided for the most part by the generosity of Churchmen of past days, and the money now given by communicants for ministerial support and for necessary church expenses is utterly insufficient for what is required. The clergy have to agree to the employment of all kinds of devices for the raising of money, and contributions are thankfully received from all sorts of men. If only the meaning and obligations of Christian fellowship were better understood, and more truly realised, the Church would once more be as in earlier days, when her own members supplied her needs, and her clergy would be freed from labours that seriously hinder their spiritual work.

From what we have learned it will be apparent how great an offence it is against the spirit of Christian fellowship for a believer to absent himself systematically from the Holy Communion, and so seek to lead a separated life. Such separation is essentially schismatic, and invariably begets weakness and impotence. They are guilty of no slight presumption who deliberately forsake the feast of fellowship which has fed the faith of the saints of God throughout the ages, and who put in its place some device of their own or some invention of others.

The holy fellowship of the Lord's Table is not only between communicants who are then and there present, but between them and the absent and the departed. Even although none of the Sacrament be reserved for

the sick, they are ever remembered in the rite[1] and commended to the care of the Great Physician. Death makes no vacancy in the Holy fellowship. The Master may come to a guest and say, "Friend, go up higher": but if the guest leaves the Table spread in the Church below, it is to join the fellowship of the Church above. We believe in the communion of saints, and know that death cannot separate us from the Love of God which is in Christ Jesus our Lord.

We must not forget that the Holy Communion is a means of fellowship between believers because it is their means of fellowship with God. "Truly our fellowship is with the Father and with His Son Jesus Christ." That eternal Son Who lived and died for us, and rose from the dead, is the One to Whom we are united in the Holy Communion, and through Whom we have fellowship with the Highest.[2] He Who shared in our human nature, makes it possible for us to be partakers of the Divine nature. Thus the Bread and Wine bring us into fellowship with the humanity of Christ, and in this unity with Him is the guarantee of our fellowship with one another: "We who are many, are one bread,[3] one body: for we all partake of the One Bread."[4]

[1] There is no Catholic Liturgy which omits prayer for the sick or thanksgiving for the faithful departed.

[2] See Note R.—Herrmann on Communion with God.

[3] At Oriental meals, though guests eat from the common dish, each has his own loaf. This practice was followed in the ancient Pagan religious societies, and St. Paul is possibly contrasting it with the Christian use when the Loaf was shared among all. See Sir W. Ramsay on "The Religion of Greece and Asia Minor" in *Hastings' Bible Dict.*, vol. v.

[4] 1 Cor. x. 17. The symbol of unity in partaking of the One Bread is much less apparent when separate wafers are used than when

(3) *An Instrument of Discipline.* Both directly and indirectly the Holy Communion is an instrument of discipline. Indirectly it disciplines us, because of the help we receive through it in subduing our pride, prejudice, and self-will, and in learning toleration, forbearance, patience, and charity. Our unity as brethren who are members of one Body and sharers of the same Food, helps to soften the asperities of life and to overcome the opposition of class interests. Thus brother learns to forbear with brother, and to master those passions and desires which would, if left uncontrolled, injure the Christian fellowship.

But the Holy Communion is also used in a direct fashion as an instrument of discipline. Every society enforces the duty of obedience to its rules, and does so by suspending offenders from its privileges, and, in extreme cases, by expelling them from membership. The Church uses the same methods, but first of all she safeguards her chief meeting by means of regulations of a precise and definite kind. She requires that it shall be held at known times, and in places set apart for that use and for no other. She demands that a bishop shall preside or some priest authorised by him, and that a certain form of service shall be used. She also requires that no communicant shall come without due preparation.

The large increase in the number of celebrations of the Holy Communion, which forms one of the happiest features of our time, has led to a frequency of communion that is a new thing in English Church-

the Bread is brought whole to the Lord's Table and divided there. This serious disadvantage more than counterbalances the many advantages of using wafers.

manship. While thankful for so great an improvement, we have cause to be anxious lest the necessary preparation become short or hurried. The regular reading of the Exhortations[1] in the Liturgy supplies a needful warning and gives valuable directions as to how to prepare.

It is evident from these directions that preparation is to consist of self-examination of a thorough character, and is to lead to definite results. The communicant ought to begin by making full and complete confession of sin to God, from a penitent heart, and, where it is necessary, restitution to any person whom he has wronged.[2] When this is done thoroughly and sincerely, the private preparation is complete, and is usually followed by the inward assurance of Divine forgiveness. But there are cases where such a method of preparation is not sufficient. There are some who have good reason for distrusting their own self-knowledge and discrimination, and who feel the need of counsel and advice from some person of greater spiritual knowledge and experience than themselves. To such a person confession may be made, and by means of his or her prayer, the healing power of forgiveness may be experienced. But since such persons are not always available, the Church has provided that in every parish there shall be a priest who not only has knowledge and experience of spiritual things, but also has authority by virtue of his office "to declare and pronounce to God's people being penitent, the absolution

[1] The third should be read at least once a month, and the first before Christmas, Easter, and Whitsuntide. The second should be used as specially directed in the Prayer-book.

[2] For a further treatment of this subject see p. 285.

and remission of their sins." In making such provision, the Church is not only following the practice of primitive Christianity, but is doing what has the approval of the chief reformers. "It would be impious," said Melancthon, "to deprive the Church of private absolution. They do not understand what the forgiveness of sinners or the power of the keys really is who despise private absolution." Calvin is no less explicit. "Let every believer remember that it is his duty, if he feels such secret anguish and affliction from a sense of his sins, that he cannot extricate himself without exterior aid, not to neglect the remedy offered to him by the Lord, which is, that in order to alleviate his distress, he should use private confession with his pastor."[1]

The discipline thus recommended is eminently social. The official of the Christian Society who hears a penitent's confession does so by virtue of his office. The penitent, by reason of his sins, has become a defective member of the Society, and in order to purge himself of his faults to his own satisfaction and fit himself for the highest privileges of membership, he seeks the officers of the Society who act on its behalf. Their authority, however, is of a peculiar character, for although they have been duly appointed according to the rules of the Society, their commission is given by its Founder, so that it is by His authority that they act on behalf of their fellow-members.

In considering what the Prayer-book has to say on Church discipline, it must be borne in mind that its compilers desired and anticipated a return to the godly discipline of the Primitive Church, and provided the

[1] *Institutes of the Christian Religion*, bk. iii. ch. iv. par. 12.

Commination Service as a stop-gap until such times as that discipline was restored. The discipline of the Primitive Church was both vigilant and severe, especially in the martyr age, and lapses into grievous sin or open apostacy were visited with sternest punishment. The return of a penitent was a long and painful process, of which few could be capable save those who were full of the deepest repentance and humility. Attempts to reproduce this godly discipline were made after the Reformation by zealous pastors in different parishes, and such attempts were repeated by successors of like spirit till after the middle of the eighteenth century. In Scotland, where the Establishment was formed on the Calvinistic model, the attempts were more methodical and continuous, and the discipline enforced was backed by the civil law. Public penance was practised in all parts of Scotland till nearly the middle of last century, and even now is not unknown in the Highlands. But the old pre-Communion discipline has entirely passed away; there is no longer individual examination of communicants by the minister, or days of prayer and fasting. Even the old custom of "fencing the tables," (*i.e.* of debarring by declaration any who are living in sin), is now more honoured in the breach than the observance.[1]

The discipline enforced by the Church aims at the amendment and restoration of the offender. He is treated not as an alien or an enemy, but as a brother, and he is therefore expected to welcome the discipline

[1] Some interesting and amusing examples of Presbyterian discipline are given by Dean Ramsay in ch. ii. of his *Reminiscences of Scottish Life and Character*.

he receives. (*a*) The simplest form of such discipline is rebuke,[1] either public or private. The former is repugnant to modern ideas, and the latter is apt to be warmly resented, unless given with much discretion and kindness, and with an entire absence of personal feeling. (*b*) Suspension for a time from the privileges of the Holy Communion was a discipline which the Church has not hesitated to enforce on highly placed offenders, as when St. Ambrose refused to admit the Emperor Theodosius to communion in spite of his entreaties, because of the massacre he had permitted in Thessalonica. (*c*) Excommunication is the last penalty inflicted by the Church, but even this extreme measure is tempered with mercy. The sword wielded by the Church is, as St. Cyprian has said, a spiritual sword, affecting the soul and not the body, and even though a brother be entirely cut off from the privileges of the Holy Communion, he remains a brother still.[2] Excommunication does not annul baptism, so that the erring brother is not debarred from a return to the favours he has forfeited. The Church which excommunicates him with reluctance and sorrow is always willing to receive him on repentance with readiness and joy.

(4) *A Consecration to Service.* The fourth evangelist, who omits all reference to the institution of the Holy Communion, notices a solemn and touching action

[1] 1 St. Timothy v. 20.

[2] Canon 65 (1604 A.D.) provides that sentences of excommunication shall be published during the celebration of the Holy Communion and republished six months later. This provision was made not only in the interests of the people, (who received information and warning), but also of the offender, and with the hope that ere other six months had passed he would repent and be absolved.

performed by our Lord on the night of His betrayal. A contention arose amongst the disciples as to which should be greatest in the Kingdom of God, and therefore next to the Master.[1] It was to end such foolish strife, and shame the disciples out of their rivalry and meanness, that Jesus arose from table, girded Himself with a towel, and proceeded to do the work of a menial and wash His disciples' feet.[2] His action was a lesson in humility, brotherly service, and surrender to the will of God. It taught that he who would be chief must be servant of all, and that it is an honour to minister in even the humblest way to the needs of God's people.

The action was imitated by kings and prelates throughout the Middle Ages, and is still performed by the Emperor of Austria and the Pope of Rome on every Maundy-Thursday. Some minor sects of the Reformation period, (notably the Mennonites), practised it periodically. But although it has not become a Christian Sacrament,[3] nor even been included as a part of the service of the Holy Communion, that which it implies remains as part of the social aspect which we are considering, for all Christian service must be done in a sacramental spirit.

The object for which the Church exists is to carry on the work which her Lord began, and which He has committed to her charge. The Church, therefore, is a

[1] St. Luke xxii. 24. [2] St. John xiii. 4 ff.

[3] The Bishop of Salisbury, in his four Visitation Addresses published under the title of *The Holy Communion*, deals with this subject on pp. 22-30, and notices how Feet Washing was associated, especially in the Gallican Church, with Holy Baptism, rather than with the Holy Communion.

body of workers, a society of labourers, every member of which has a work to do, a duty to perform, a life to lead. When, therefore, they gather in their great Society Meeting, one object is to consecrate themselves afresh to the work of God.

This is emphasised in the noble Prayers of Oblation and of Thanksgiving in the English Liturgy. In them the communicants offer themselves unreservedly to the service of God, and by this "reasonable, holy, and lively sacrifice" they are made one with the spirit of self-sacrifice which He possesses, Who came "not to be ministered unto but to minister, and to give His life a ransom for many."[1] This being so, each member of the Church must be ready to recognise his brother in the humblest of his fellow-communicants, and so prove that he discerns a member of the Lord's Body. Nor can any of the members afford to do without the help of others. It is by mutual recognition and united effort that the Church will accomplish the work set by her Lord.

At the present day there is an amazing amount of Christian activity of all kinds. Organisations of every sort abound and grow and multiply, and the energy thrown into them is often maintained at fever heat. But all these methods, organisations, and activities are mechanical and futile, unless the spirit that directs them is that of loving Christian service.

To refresh that spirit there is nothing so potent as sacramental grace, receiving which, the believer goes forth to his duty as though it were a continuation of the Holy Communion. Our Christian service is unworthy of Christ unless it is done sacramentally;

[1] St. Matt. xx. 28.

unless, that is to say, it is a channel of grace to those whom we serve. But when we undertake it in the right spirit we find in it the fullest and deepest happiness, and enter by it into the joy of our Lord.

Whenever Christians assemble together to make the Lord's Memorial, they are by that very act consecrated to further service for Him. His great example speaks to them with thrilling power of a love invincible, holy, self-sacrificing. It does not call them to the like high endeavour, but it does call them to serve in love. It may not move them to tread the lofty heights of heroism, but it does beseech them to walk the lowly common paths of duty and service. That is where the people throng and press, and where the need of service is greatest. And if we grow weary and dispirited where so much is to be done, and we can do so little, there is ever available for us that feast and fount of love, where with our fellow-workers we receive the Food that strengthens the spirit and quickens the heart, and sends us forth anew to service with speedier steps and readier hands.[1]

[1] An emphatic affirmation of this practical outcome of the Holy Communion is made by Capt. Mahan, the well-known author of *The Influence of Sea Power*. He says: "To aim at a Christian life, disunited from Christ's Person, separated from the Sacraments, would be to me as practical . . . as to try to drive an engine, where there was no communication between boiler and machinery" (*The Harvest Within*, pp. 268-9).

VII. SACRIFICIAL.

"He took bread, and when He had blessed, He brake it, and gave to them, and said, Take ye, this is My Body. And He took a cup, and when He had given thanks, He gave to them, and they all drank of it. And He said unto them, This is My Blood of the Covenant, which is shed for many."

St. Mark xiv. 22-4.

"This do, in remembrance of Me."

1 Cor. xi. 24-5.

THERE were two deathbed scenes which made a profound impression upon the British people in the closing years of the reign of Queen Victoria. One was at Haslemere, in Surrey, where the greatest poet of the Victorian age passed to his rest; the other at Hawarden Castle, in North Wales, where William Ewart Gladstone ended his long and memorable life. Each had filled for years so large a space in the thought and life of his time, that the sense of impending loss made the whole nation become, as it were, spectators of their dying, and the smallest details of their last days were eagerly recorded and accepted. There was nothing morbid about this popular interest, nor were the deathbed scenes such as would appeal to an idle curiosity. Of both Tennyson and Gladstone it may be said that

nothing became them more in life than their manner of leaving it. To both was given a gracious euthanasia; they died in peace and honour, surrounded by devoted friends and servants, and amid the sorrow of all classes of the people. The hour of passing, too, was wonderfully suited to the nature of each. Tennyson, over whose poetry there lies a beauty like that of clear Autumn moonlight, died while the October moon shone through the oriel window of his chamber, and silvered his noble face and the hand that clasped the volume of Shakespeare, which was the last book he read; and Gladstone, whose face and hope were ever towards the sunrise and the Springtide, died on a May morning when the birds were calling and the fresh leaves whispering in the wind of dawn.

Amid details of the last days of each, a similar incident was recorded by many of the daily papers of the time, though afterwards forgotten, and unnoticed by their biographers. Lord Tennyson had agreed to receive the Holy Communion from his parish priest, but was careful to explain that he attached no sacrificial meaning to the Sacrament. When the priest came to celebrate in the bedroom, the poet quoted the lines which he had put into the mouth of Cranmer—

> "It is but a communion, not a mass—
> No sacrifice, but a life-giving feast."[1]

But when Mr. Gladstone asked for the Holy Communion he did so without explanation, and received it

[1] *Queen Mary*, Act iv. Scene 2. It is doubtful if Cranmer would have used such words, for he admitted that the Holy Communion might rightly be called a sacrifice (see Jenkyn's edition of *Cranmer's Remains*, vol. iii. pp. 5, 161, 539, 551).

without stipulation, for to him it was the Christian sacrifice, the pure offering, holy, immortal, and acceptable to God.[1]

In the action of poet and of statesman we can discern types of two divergent views which exist in rivalry side by side within the Church of England, and beyond her borders are found in open antagonism and far asunder. To the Roman Catholic the Holy Communion is known as the Sacrifice, the Church is the place which contains the altar on which it is laid, and the function of the priest is to offer it. The Mass is the highest act of worship which the Church can render, because it alone makes an offering worthy of God. In it "there is offered a true and proper sacrifice for the sins both of the living and the dead, and this sacrifice is one and the same with that offered on the cross; the difference being that the one was a bloody, the other an unbloody sacrifice, the offerer also being different."[2]

When we turn to the Protestant communities it is to find a vigorous repudiation of these views. The Lutherans "reject and condemn the papistical sacrifice of the Mass, which is offered for the sins of the living and of the dead."[3] The Westminster Confession of

[1] Mr. G. W. E. Russell observes that Mr. Gladstone "never missed an opportunity of Communion. During a mission at Hawarden, after he had turned seventy, he climbed to a church in the cold and darkness of a January morning to communicate with his pitmen at a four o'clock celebration" (*The Household of Faith*, p. 28).

[2] *Decr. Conc. Trid. Sess.* xxii. 2.

[3] *Form. Conc. Neg.* ii. The Anglican Article XXXI is directed, not against formulated Roman doctrine, but against current popular beliefs concerning the Roman practice of performing Private Masses.

Faith[1] and other Confessions of the Reformed or Presbyterian order are even more emphatic. To the English Nonconformists, who now prefer to be described as "The Evangelical Free Churches," the view of the Holy Communion as a sacrifice represents an unspiritual, unscriptural, and materialistic corruption of the Gospel ordinance, and a practical denial of the all-sufficiency of the Atonement. They repudiate such words as "sacrifice," "altar," and "priest," when applied to a Christian service, minister, or communion table, and many of them would condemn the Latin Mass as a superstitious and idolatrous rite.

This is the point where the gulf between Rome and Geneva yawns widest, and where it may seem that any approach to reconciliation is a vain hope. But whoever studies the subject will soon observe that much of the antagonism now existing is due to hereditary antipathy and misunderstanding, and that the beliefs held on each side are contrary rather than contradictory. When this is once clearly perceived, the observer cannot abandon the hope of ultimate reconciliation. If the accumulated rubbish of ancient misunderstanding could be cast into the gulf of separation, it would be so largely filled that a path of union might not be too difficult to make.

Before considering the truth or error of viewing the Holy Communion as a sacrifice, it is advisable to

It is this practice and these beliefs which are condemned as "blasphemous fables and dangerous deceits." It should be borne in mind that there was no authoritative formulation of the Roman doctrine of the Mass as a sacrifice till nearly ten years after the XXXIX Articles were compiled.

[1] Cap. xxix. 2.

enquire into the meaning of sacrifice itself, and its place in the religious ideas of mankind. A survey of the religions prevalent at the beginning of the Christian era shews that they each possessed one feature in common, that of sacrifice. Amid all the strange diversity of gods and myths, priesthoods and ceremonies, we find everywhere the common belief that there can be no worship without a sacrifice. The victim was offered not only on the altar at Jerusalem, but in the Parthenon at Athens, in the temple of Jupiter at Rome, in every kind of fane throughout the wide bounds of the Roman Empire, and beyond them in the oak groves and stone circles of the north and the holy places in the deserts of the south.

All this has so completely passed away from the life of modern Europe that we have the greatest difficulty in realising how universal was the practice, and how large a space it occupied in the life of ancient peoples. The astonishing and unique revolution in religious practice which has been brought about by Christianity has been as permanent as it was thorough. There have been no successful attempts to rear again the sacrificial altars of old time, for Christianity has been able in some way to satisfy the craving for sacrifice and to put an end to the slaughter of victims. However much Christians have differed amongst themselves in the practice of their religion, they have been at one in teaching that the need for animal sacrifices no longer exists. Instead of these sacrifices, and in their place, the Catholic Church has practised a rite to which the old sacrificial terms were largely transferred,[1] and which occupies in Christian worship the same central

[1] See Note S.—Sacrificial language of the Primitive Church.

position formerly held by sacrifice amongst Jews and Pagans.

The question arises: How far was this transference of terms legitimate and right? Was the Church warranted in applying sacrificial language to the Lord's Memorial, and is the continuance of such language wise in our day? Before answering this question, however, there is a prior enquiry to be faced, for we must ask whether we are to regard the offering of sacrifice as springing from the religious instincts of humanity, and as a true expression of human needs, or as a survival of times of ignorance and superstition, and empty of truth and reality. On the answer given to this enquiry much depends, for if it be agreed that sacrifice is a corruption and perversion, then the Church erred in adopting its terms, and will continue to err in retaining them.

The modern sciences of Anthropology, Ethnology, and Comparative Religion, have made amazing progress, and have brought into the light of knowledge much that lay buried in the darkness of remote antiquity. Amongst these discoveries is one of great value. It is the recognition of the bond of common blood as the most sacred and binding of the obligations acknowledged by primitive man. Within the tribe all were brothers; beyond it, all were aliens. Sharing in the tribal unity was their god or invisible head and protector, from whom the tribe was believed to spring, and who was bound as closely in kinship and interest to all its members as they were to one another. The tribe realised its unity with its god by means of a common meal in which he was supposed to share; his portion of food being conveyed to him by means of

some sacrificial act, after which the remaining portions were eaten by the tribe as his kinsfolk, clients, and worshippers. If sacrifice originated in this way, (and of all the proposed derivations this seems the most probable), then its root-idea is that of communion with Deity, and the offering of the sacrifice is the means by which such communion is attained. According to some workers in the field of Comparative Religion, this communion did not merely consist in partaking common food, but in partaking food of a peculiar character. Such food was provided from the body of a sacred animal, which was the totem of the tribe, and regarded as akin to the god and his worshippers,[1] so that both sacrifice and feast were of a solemn and mystic character.

We stand on more certain ground when we advance to consider the meaning attached to sacrifice by civilised nations living in historical times. Yet even here there is dubiety, for ancient religions differed from our modern faiths in this notable respect, that they possessed no authoritative interpretation of their rites. To a Christian, such things have little importance apart from their significance, and if they possessed no meaning, he would condemn them as "dumb and dark ceremonies." But a Pagan, living in pre-Christian

[1] It is very doubtful whether there is any ground for believing that Totemism existed wherever animal sacrifice was practised. Some writers are so obsessed by the idea of Totemism that they can discern it everywhere, from the sacrifices of primitive man down to the patrol animal of the Boy Scouts. One feels also that too much stress is laid upon the practices of modern savage tribes, many of whom ought to be regarded as degenerates, and therefore no more qualified to interpret universal religious ideas than a man suffering from disease is fit to pose as an example of human health.

times, was not troubled by such scruples. To him there were certain ancient rites, which as a religious man he was bound to perform. Their meaning did not concern him, nor did he attach much importance to their mythological origin; what he valued was their antiquity and their acceptance by his fellow-citizens. It was inevitable, however, that with the rise of learning, and especially of philosophy, such rites should be discredited unless they could furnish some justification for their existence. Accordingly, an explanation was advanced, but this was done long after the original significance of sacrifice had been forgotten, and when its value was believed to consist, not in anything it taught or achieved, but in furnishing an action whose due performance was pleasing to the gods.

The later meaning attached to sacrifice depended largely on the views held of the nature and disposition of the god to whom it was offered. If, as was often the case, he was conceived of as a kindly and indulgent deity, complacent towards his worshippers and willing to procure for them whatever they desired, then the sacrifice was regarded as a thankful acknowledgment of his favour and a means of enjoying his fellowship. But this interpretation was not sufficient to meet all the painful facts of life. When plague, pestilence, famine, or war devastated the land, the joyous sacrificial feast was no longer possible, for it seemed to the worshipper that his god must have consented to the coming of these calamities, if indeed he had not expressly sent them. Therefore his favour had to be sought and his displeasure averted, and again the medium was sacrifice. But now the humiliated and

distressed worshipper did not presume to share with his god in a feast, and so the sacrifice took the form of a holocaust, in which the offering was wholly devoted to the god and entirely burned on the altar. The holocaust had come down from primitive times jointly with the sacrificial feast, and the two were found existing side by side among ancient peoples, nor is it possible to say from the evidence available which was the earlier.[1]

The rise of the great world-empires of antiquity had a modifying effect on the old tribal beliefs concerning sacrifice. When several tribes combined to form one nation, their separate deities became colleagues in a polytheistic system, and these deities were regarded collectively as patrons of the nation. But when a local deity allowed his tribe to be vanquished and conquered, it was inevitable that confidence in his goodwill or his power should be shaken. Respect and awe for the gods of the conquering nation led sometimes to the adoption of rites to gain their favour, and sometimes to the identification of the local deity with one of the gods of the conquerors. All this had the effect of increasing the distance between the gods and their worshippers. The old familiarity based on

[1] Dr. Robertson Smith thinks (*Religion of the Semites*, ch. x.) that the origin of the holocaust is to be sought in the belief that the sacred animal (totem), whose life was taken, was too holy to be eaten and yet had to be disposed of, and this was done by burning. Such burning was therefore of the nature of a domestic rite, and was not performed on the customary altar, but outside the camp, as with the Hebrews, and in one famous instance on the beleaguered walls of the Moabite city. His examples, however, are mostly taken from the practice of human sacrifice, which ought rather to be viewed as an aberration from true sacrificial practice, and therefore an untrustworthy witness.

kinship was no longer possible; religious rites gained in dignity, but lost in joyousness. The primitive ideas of communion and fellowship grew fainter and almost vanished, while in their stead came the belief that sacrifice was an act of homage to the gods, whereby fit reverence was shewn to them by their worshippers. While this evolution was in progress there was a corresponding growth in another direction. Ideas of holiness and sin, which at first were nothing more than the keeping or breaking of a taboo,[1] grew in ethical and spiritual meaning until the worshipper came to feel that, if he had sinned against his god, he must atone for it in some way. A means of atonement existed in the sacrifice, and especially in the holocaust which came to be regarded as piacular and expiatory. It must be remembered, however, that such ideas did not give rise to sacrifice, but were transferred to it and furnished an explanation of it. The act of sacrifice existed and had come down with the sanction of immemorial antiquity, but it survived its primitive meaning, and later ages required a further interpretation. But the antiquity, persistency, and universality of sacrifice go to prove that it is the outcome of a religious instinct of the human heart (or, in modern pyschological terms, the product of man's subconscious mind), which found some real satisfaction in

[1] "A system of restrictions on man's arbitrary use of natural things, enforced by the dread of supernatural penalties" (*Religion of the Semites*, p. 152). Dr. Robertson Smith points out that among savage races the field covered by taboos is very wide, and that all do not belong to religion proper, for some are precautions against the approach of malignant enemies, such as evil spirits. The one class of taboos has its parallel in rules of holiness; the other in rules of uncleanness.

it, even although growing experience required a new explanation of its meaning.

The sacrifices of the Israelites were for the most part similar to those of the nations surrounding them.[1] The difference lay in the wealth of ethical and spiritual significance which gathered around the sacrifices required by the Law, and in the end so weighted them with meaning that a nobler victim was needed to bear it. In the pre-Mosaic period sacrifice existed, but was offered rarely, and then on occasions of peculiar solemnity.[2] One remarkable incident is Abraham's readiness to offer his son as a sacrifice, and the Divine prohibition of such an offering and the substitution of a ram.[3] After Moses, if not before, the distinction is clearly marked between the ordinary sacrifice (in which a portion was burned, and the rest returned for the worshipper's feast), and the holocaust (in which the whole offering was devoted by fire to Jehovah). On occasions of solemnity the holocaust alone was offered,[4] but sometimes it was combined with the sacrificial feast,[5] when the occasion was both solemn and festive. It is doubtful if at this period any propitiatory meaning was attached to the holocaust, as it seems rather to have been viewed as an extra act of devotion, and

[1] Ritschl's singular theory that Israel's sacrifices had nothing specially to do with sin, and were a protection or covering from the glory of Jehovah (*Rechtfertigung und Versöhnung*, ii. pp. 201-3) has found few supporters, and does not bear investigation. In one instance to which he appeals (Jud. vi. 24), the evidence shows that the altar of Gideon was erected as a thanksgiving for the manifestation of Jehovah's glory, and not as a defence from it.

[2] Gen. viii. 20, xv. 9, xxxi. 54. [3] Gen. xxii. 13.

[4] Jud. vi. 28. [5] 1 Sam. x. 8.

intended to procure a continuance of the Divine favour in view of some special undertaking.

It was at this stage of development that there arose in Israel in the eighth century before Christ the wonderful series of prophets who were to quicken the national conscience, and give clearer and better views both of the nature and the will of God. In working towards such an end they found the popular conception of sacrifice to be no help, but rather a hindrance. It was tainted by its kinship to the rites of the surrounding heathen nations, it was liable to abuses of various kinds, and sometimes it degenerated into an irreligious parade of devotion or an immoral festival. The prophets were compelled to attempt the reformation of the system, and to contemplate, if not to advocate, its abolition in parts. Therefore, they unsparingly denounced the sacrificial feasts, which too often were defiled by idolatrous practices and intemperate excesses. It has been the fate of the prophets, as of other reformers, to be regarded as enemies and would-be destroyers of the system which they merely intended to purify and elevate, and, as in other cases, much may be quoted from their writings that seems to favour such a view. But there are other passages of a contrary sense, and there is the decisive fact that the Deuteronomic Reformation,[1] which was inspired by the teaching of the prophets, not only did not abolish sacrifice, but gave to it a sanctity and significance it had not previously possessed.[2] The Deuteronomic

[1] "Deuteronomy may be described as the prophetic reformulation and adaptation to new needs of an older legislation" (Dr. Driver's *Introduction to the Literature of the Old Testament*, p. 85).

[2] The work of the prophets presents in this respect a great contrast to the work of the Greek and Roman philosophers who saw

Reformation, (which began in the reign of the Jewish king, Josiah), abolished local sanctuaries and fixed the centre of religious worship in the one shrine at Jerusalem. The result of this was to make local sacrifices impossible, and virtually to end the sacrificial feast, which had for centuries occupied a chief place in the religious life of the people. A further result was to give additional importance to the holocaust, and to the ideas gathering around it. Besides these, there were other and less apparent results, which were slowly fructifying in the minds of the people. The prophets taught them to see that whereas sacrifice was something that they had in common with the surrounding heathen, their true and distinctive glory consisted in their knowledge of Jehovah and their fellowship with Him. In serving and obeying Jehovah, they realised their destiny, and therefore the most acceptable offering to Him that a Jew could make was obedience to His will. Without this obedience sacrifice was in vain, for nothing could be pleasing to God which was not offered in righteousness. Of this belief there is a striking example in Psalm li., where the assertion, "Thou delightest not in sacrifice" (*v.* 16), is followed by the admission, "Then shalt thou delight in the sacrifices of righteousness" (*v.* 19).[1]

the abuses, corruptions, and follies of the current sacrificial system as clearly as did the Hebrew prophets, but the result of whose criticism was not to purify and elevate the system, but rather to discredit it in the minds of thoughtful people.

[1] Whether the two concluding verses of the psalm were written at the same time as the rest, or were the addition of a later age, is immaterial to the point in question. If added later, they still testify that the sacrifices could only be acceptable when the offerers' motives were right.

With the prophet Ezekiel there began a further development in the ideas concerning sacrifices and in the sacrificial ceremonies. It may be doubted whether the influence of this great prophet upon the Hebrew religion has yet been fully appreciated, or whether his influence on Christianity has been appreciated at all. Yet the post-exilic worship of the Jews was profoundly affected by his ideals, and Catholicism is largely his debtor. His position was in some ways unique, and singularly fitted him for the task to which he set his hand. Like Jeremiah he was at once a priest and a prophet, but whereas the elder prophet belonged to an obscure priestly family, and in him the prophet completely outweighed the priest, the younger prophet was of the high-priestly house of Zadok, and in him the prophet and the priest were in equipoise. The call to prophesy came to Ezekiel when an exile in Babylon and unable to exercise his office as a priest. As he thought of the worship that had been offered in Jerusalem, there arose before his mind the vision of an ideal temple there with a nobler worship. It is true that later ages did not give actuality to Ezekiel's ideal, for the second temple was not built according to his measurements any more than Christian cities are laid out after the plan of the New Jerusalem. Yet in each case the vision of the seer was an inspiration to the workman, and in regard to the post-exilic worship of the Jews, it is not too much to say that Ezekiel raised it to a higher plane. His dominating idea was the holiness of God, and his ceremonial was intended to guard against any profanation of that holiness by human defect. Accepting the ancient belief that sacrifice was the central act of worship, he strove to purify it from

heathen uses and to guard it against possible abuse. Hence his regulations concerning the privileges of the priesthood, the sanctity of temple and altar, the yearly feasts and stated services. He paid special respect to those sacrifices that typified atonement, so that from the subordinate position they had occupied before the Exile, they rose to the chief place after it. He put forward no theory concerning their meaning, but accepted them as a divinely sanctioned form to which the promise of forgiveness was attached.

The elaborate system of sacrificial worship practised in the second temple in the time of our Lord is found detailed in the Priestly Code.[1] The principal sacrifices were the sin and the trespass offerings, the burnt-offering, the peace-offering, and the meal-offering. Of these the last was without blood, and was known as "pure." The sin and the trespass offerings were specially atoning, and the distinguishing mark of the latter lay in the act of reparation and restitution by which it was preceded.[2] In the sin-offering, the worshipper laid his hands on the head of the animal to be slain, thereby solemnly identifying himself with his offering. Its blood, (the abode of its life), was sprinkled on the altar, part of its flesh was burned, and the rest eaten, (but not as an ordinary meal), by the priests. The burnt-offering or holocaust was entirely consumed on the altar in homage to God. With it was associated the meal-offering, (consisting of flour and oil, baked or unbaked), and this was also associated with the peace-offering, in which part of the victim was burned on

[1] **Leviticus (the whole); Ex. xxv.-xxxi., xxxv.-xl.; Num. i.-x., xv.-xix., xxv.-xxxvi.**

[2] **Levit. v. 16; Num. v. 7.**

the altar, and part given back to the offerer to be eaten in thankfulness as signifying his acceptance with God. There were certain occasions when sacrifice was of peculiar importance. One was at morning and evening of each day, when the priests, (acting as representatives of the people), offered a lamb as a burnt-offering, and this sacrifice not only took precedence of all other offerings but was regarded as conferring validity upon them. Another was at the Passover, when a lamb was slain for each household. Another was on the Day of Atonement, when the High Priest confessed the sins of the nation and transferred their guilt to the scape-goat with the laying on of his hands.[1]

Although we may search the Old Testament in vain for any theory of sacrifice either in its earlier or its later developments, it is not difficult to see that these developments indicated a difference in the manner in which sacrifice was regarded. The primitive ideas of communion and homage were gradually permeated by the later idea of atonement, and while this idea was specially attached to sacrifices which were of an expiatory character, yet it pervaded the whole of the sacrificial system. The truth came to be realised that it was sin which separated man from God, and that death, which was the ultimate penalty of sin, could not be avoided, save by the offering of an innocent life.[2] The offering obtained forgiveness for sins of ignorance

[1] Levit. xvi. 21-3.

[2] This is admitted even by so advanced a critic as Dr. H. J. Holtzmann, who in speaking of later Judaism observes: "Everything pressed towards the assumption that the offering of a life, substituted for sinners according to God's appointment, cancelled the death penalty which they had incurred" (*Neutest. Theol.* i. 68).

and for ceremonial uncleanness, and it also availed for the consecration of persons and things to sacred uses.

When our Lord was in Jerusalem He daily frequented the Temple and witnessed the sacrifices offered there, but, although keenly alive to any abuse of His Father's House, He passed no condemnation on the ceremonial of sacrifice. Once He reminded a cleansed leper of the offering required from him by the Law (St. Matt. viii. 4). On the other hand, He affirmed the prophetic utterance that mercy was preferable to sacrifice (St. Matt. ix. 13, xii 7). In short, His attitude to the sacrificial system was similar to His attitude to the Law; He came to fulfil and not to destroy.[1]

This is evident when we consider the occasion and manner of the institution of the Holy Communion. It was at a great sacrificial season,[2] and the language used was charged with sacrificial references: the Body given, the Blood shed, the New Covenant in Blood, the command "Do this."[3] Those to whom it was spoken

[1] The Rev. W. O. E. Oesterley, in his article on the Temple in Hastings' *Dictionary of Christ and the Gospels*, advances the theory that Christ's cleansing of the Temple had for its inner meaning His intention of abrogating entirely the Jewish sacrificial system. In support of it he urges that except on this supposition there was no meaning in Christ's action. But surely what our Lord did was to condemn an abuse and profanation: His action was not concerned with the sacrificial system itself, but with an illegitimate outgrowth of it. (Compare Dr. Dale's *Lectures on the Atonement*, p. 303.)

[2] Josephus states that Cestus was desirous of informing Nero of the power of the city of Jerusalem, and to that end procured from the priests the number of lambs slain at the Passover season. They found the number to be 256,500 (*Wars of the Jews*, bk. vi. cap. ix. 3).

[3] The word ποιεῖν has the same ambiguous meaning as our word "do," and hence may mean either Do this action, or Do, *i.e.* offer, this thing. In the Septuagint ποιεῖν has this sacrificial significance

were familiar with sacrificial actions and expressions, and accustomed to associate worship with the offering of a sacrifice. Even if they failed at the time to connect the idea of sacrifice with the ceremony newly instituted, it was inevitable that when they came to interpret the meaning of the death on the cross they should see in it the slaying of the true Paschal Lamb, and remember how such a sacrifice was anticipated in the Last Supper. It was impossible for them to regard the Lord's death as but another martyrdom in guilty Jerusalem, for the Resurrection and Ascension testified that it had a high and unique place in the purpose of God, and had been undergone and permitted for some wonderful reason. From the first they realised that through the Lord's death there had come to mankind the blessing of the forgiveness of sins,[1] and as they pondered over this, there came upon them the conviction that here was that which made the sacrifices of the Law intelligible. These sacrifices had themselves proclaimed their inadequacy, for they were ineffectual save for sins of ignorance and for ceremonial uncleanness. But what if their real value lay not in what they achieved but in what they typified? What if they were but symbols and prophecies of the death on Calvary? In that case their defective nature was a proof of their partial truth, and also of the whole truth

in passages dealing with offerings, *e.g.* Ex. xxix. 38; Levit. ix. 7, etc. Used when it was, and in such circumstances, to men accustomed to its sacrificial significance, it seems as though they must have taken it to mean "Let this Bread and Cup be your Offering." It was so understood by Justin Martyr (*Dial. c. Tryp.* 4), but other early writers do not appear to attach this meaning to it.

[1] Acts v. 30-31.

of the Sacrifice of Christ on the cross, for no type can perfectly prefigure the antitype. Thus the sacrifices of the Law were fulfilled and superseded; there was no more need of them than of lighted lamps when the sun is shining.[1] Christ our Passover had been sacrificed for us,[2] our Great High Priest had entered into the heavenly sanctuary with the atoning Blood that spoke for pardon.[3] What lamb without spot or blemish could be compared in value to Him Who was holy, harmless, undefiled? What bull or goat which unwittingly surrendered its life at the altar by the will of man could be equalled to Him Whose death was the consummation of a life of perfect obedience to the will of God? The sacrificial ideals of prophet and of priest were alike fulfilled in the death of Christ at Calvary, for there was manifested that obedience to the will of God and that ethical righteousness desired by the prophet, and also the solemn outward act of complete devotion to God desired by the priest.

In view, therefore, of the teaching of the New Testament we conclude that the death of Christ is rightly regarded as a sacrifice, or rather as *the* sacrifice. The approval thus conveyed to the action of the

[1] Amongst the sayings of Our Lord which may have helped towards such a conclusion, we must include His remarkable utterance concerning the Temple of his Body (St. John ii. 19-21); a saying so irritating to the Jews that they brought it up at His trial and taunted Him with it on the cross (St. Matt. xxvi. 61, xxvii. 40; St. Mark xiv. 58, xv. 29). It may be that in that Temple of Christ's Body, destroyed and rebuilt in three days, the disciples saw the sanctuary of a true, a spiritual, and an eternal sacrifice, fulfilling and superseding the typical, carnal, and temporal sacrifices of the Temple made with hands.

[2] 1 Cor. v. 7. [3] Heb. ix. 24, x. 19, xii. 24.

religious instinct which led men everywhere to offer sacrifice to their gods, is a guarantee that it is not the outcome of a vain desire, but rather of a spiritual craving for which God has provided ample and final satisfaction. We must further conclude that the Primitive Church was divinely guided when it gave to the Holy Communion that central place which, in the religion of Jew and Gentile, was occupied by sacrifice. This was done so early, so universally, and so completely without protest or objection, that we are warranted in believing that it was due to apostolic practice.[1] Almost the same may be said of the transference of sacrificial terms to the Holy Communion. Had this been done a century or two later, there would be reason to suppose that the original rite had been misunderstood or perverted. "But there was no time for such a process of declension or overthrow. The men who so freely apply sacrificial language to the Eucharist had seen the Apostles or their immediate successors, and to suppose that they misconceived the whole matter of Christ's action, is to suppose that Christianity was corrupted at its very foundation."[2]

[1] Canon Shirley, in *Some Account of the Apostolic Age*, suggests that the tradition to which Eusebius refers (*Hist. Eccl.* iii. 11) of a General Council at Jerusalem after the siege to elect a successor to St. James, may be the same as that referred to by Irenaeus (*Iren. Frag.* 2, ed. Mossuet, ii. p. 10), "those who have followed the second ordinances of the Apostles know that the Lord has ordained a new offering in the New Covenant, according to the prophet Malachi." He supposes that the Apostles held a second council after the temple sacrifices had ended, to see what substitute could be put in their place, and that they assured Jewish converts that the Eucharist was that substitute, and would prove sufficient for all their needs.

[2] Freeman's *Principles of Divine Service*, ii. p. 92.

It is of the utmost importance that the relation of the Holy Communion to the sacrifice of Christ on the cross should be clearly understood. That relation is one of commemoration. The ancient sacrifices of the Law looked forward to the One Sacrifice which they typified; the Christian sacrifice looks back to the One Sacrifice which it commemorates.[1] But there is something more important still to notice. The Resurrection of Christ was the assurance of the perfection and sufficiency of His Sacrifice made upon the cross, and His Ascension was the Offering of that acceptable Sacrifice to the Father. The Ascension cannot be repeated any more than the Crucifixion. The King of glory has taken His seat upon the throne, but He continues a Priest for ever[2] and exercises the priestly office of intercession.[1] This He does by His very presence, for though His glorified humanity cannot suffer more, it bears upon it the marks of His passion, and these plead for us before the Father. It is with this intercession of Christ that the Holy Communion should be directly and immediately connected if its sacrificial aspect is to be rightly viewed. It does not merely look back through the centuries to the cross

[1] "The flesh and blood of this sacrifice before Christ's coming was promised in victims which were types; in the passion of Christ it was rendered up in very reality; since the ascension of Christ it is celebrated in the sacrament of memorial" (St. Augustine, *Cont. Faust.* xx. 21). Euthymius Zigabenus (quoted by Dr. Darwell Stone in his book on the Holy Communion in the "Oxford Library of Practical Theology," p. 100) is admirably clear and emphatic on the priestly offering of Christ: "When He had made His offering once for all, He sat down as Lord"; "even now He is the representative as Man, on behalf of our salvation"; "His Manhood itself beseeches the Father on our behalf."

[2] See Note T.—The Eternal Priesthood of Christ.

on Calvary; it looks up to the throne in heaven, where at the very time of its celebration our great High Priest is making intercession for us. Thus, when we make the Lord's Memorial on earth, we do that which He is continually doing in heaven; we plead the efficacy of His sacrifice on the cross as the ground of our acceptance with God.[1]

When once this is clearly apprehended, all suspicion of the Sacrificial Aspect of the Holy Communion as detracting from the perfection of the sacrifice on the cross, ought to be dispelled. No addition can be made to that sacrifice in heaven or in earth. It cannot be outwardly repeated, or renewed, or continued, but it can be represented and pled before

[1] Dr. Van Oosterzee admits that amongst the Reformed communions influenced by Calvin our Lord's High Priestly work has sometimes been underrated (*Christian Dogmatics*, p. 616). He thinks this is owing to the influence of a one-sided Predestinationism, but is oblivious of the fact that although such influence has now almost ceased, the underrating which he deprecates, still continues. He says with truth: "Christ is upon the throne of His glory as well the slain Lamb, as the everlasting High Priest. But with the completed *Expiatio* the continued *Intercessio* forms a compact Whole; and whereas His obedience on earth was one *actio passiva*, and at the same time one *passio activa*, His intercession in heaven merits the name of one *actio æterna*, an enduring pledge that He not simply *was* once for all the High Priest, but remains unceasingly the High Priest near at hand, for all who come unto God by Him. The intercession is in other words the constant display and inner repetition of the sacrifice presented in the fulness of time, even as the old sacrificial ritual was formerly the shadowing forth thereof" (p. 618). It is surprising to find that the writer of these definite words sees no relation between this heavenly eternal action of our High Priest and the action of the Church on earth in pleading and displaying the same sacrifice in the Holy Communion. It is because of a like blindness that the High Priestly work of Christ is so often underrated by modern Protestants.

God. This is precisely what the Church does when fulfilling her Lord's command: "Do this, in remembrance of Me."[1] By this act of faith and obedience she unites herself with Christ in His High Priestly work in heaven. Thus the connection between the Holy Communion and the One Sacrifice is so much closer than that existing between that Sacrifice and the old offerings of the Law, that it is matter for astonishment to find Christian men denying sacrificial reality to the Gospel rite and extending it to the rites of the Law.[2] It is equally surprising to find that when the Sacrificial Aspect of the Holy Communion is perceived, it is sometimes passed over without any comprehension of its significance. Thus an eminent Wesleyan minister is constrained to admit that the Holy Communion is "in some sense a sacrificial act. The many Mosaic rites are analagous to, though infinitely surpassed by, the one Christian rite."[3] Yet while making this admission, he goes on to say that when we hide beneath Christ's cross from the penalty of our sins, we present to God the pierced Body and shed Blood of Christ. He claims that we do this in the Supper by faith, but says nothing of the fact that we do this also by faith apart from the Supper.

[1] "Christ instituted not only a remembrance of this sacrifice (on the cross) to ourselves, but also a special mode of pleading it before God, and therefore it was named a Sacrifice" (Dr. Harold Browne on Article XXXI).

[2] Dr. Cave does not go quite to this extreme, but the admission he makes is a grudging one. "In a certain loose sense the Lord's Supper may be called a sacrifice, inasmuch as it was deliberately associated by its Founder with the sacrificial rites of the Old Testament" (*Scripture Doctrine of Sacrifice*, p. 439).

[3] Dr. Agar Beet in *The Lord's Supper*, p. 180.

Therefore, while exalting the Christian rite with one hand, he casts it down with the other, for it is evident on his own shewing that faith can dispense with it. A distinguished Scottish minister, in commenting on St. Paul's dealing with the Corinthian abuse of the Lord's Supper, insists that the Apostle attributes no sacrificial character to the rite, for "instead of a *sacrifice*, we have *a feast upon a sacrifice*—a vastly different thing."[1] But surely a sacrificial feast must have a sacrificial character, for it is presumably a feast upon the body of a victim. An older and a better Nonconformist divine than either of those quoted was above verbal quibbling on this subject. Speaking of such words as "sacrifice," "altar," and "priest," Richard Baxter says: "The ancient Christians used them all without exception from any Christian that ever I heard of. As the bread is justly called Christ's Body, as signifying it, so the action described was of old called a Sacrifice, as representing and commemorating it. And it is no more improper than calling our bodies, and our alms, and our prayers, sacrifices. And the naming of the table an altar, as related to the representative sacrifice, is no more improper than the other. 'We have an altar whereof they have no right to eat' (Heb. xiii. 10) seems plainly to mean the Sacramental Communion."[2]

But here objection may be made, that supposing all we have urged is true, yet it might be expedient for the Church of to-day to refrain from regarding the Holy Communion as a sacrifice and from speaking of it in sacrificial terms, in view of the facts that the idea of sacrifice has passed away from the modern world, and

[1] Dr. David Brown in *The Lord's Supper*, p. 46.

[2] *Christian Institutes*, i. p. 304. See Note U.—Table and Altar.

that sacrificial terms become offensive to many of our fellow Christians when applied to the Holy Communion. Considerable weight may be lent to this argument by shewing how in pre-Reformation times the Sacrificial Aspect was misunderstood and distorted, and how the popular abuses that ensued were amongst the causes that led to the Reformation. In reply we may urge that sacrifice has by no means passed away from the world, but is still practised by millions of our fellow-men. Even if it had ceased, it would continue to exist in the history and literature of the past, and would still call for study and explanation. To refrain from regarding the Holy Communion as a sacrifice would be to overlook its connection alike with Jewish and heathen sacrifices and to make these empty and unintelligible. It is a better way to see in all sacrifice the outcome of a divinely given instinct of man's religious life, and to connect the satisfaction of that instinct with the act instituted by Him who came to meet the needs of all humanity and fulfil every religious longing.[1] Further, the abandonment of

[1] "Sacrifice and the sacramental meal which followed on it are institutions which are or have been universal. The sacramental meal, wherever it exists, testifies to man's desire for the closest union with his god, and to his consciousness of the fact that it is upon such union alone that right social relations with his fellow-men can be set. But before there can be a sacramental meal there must be a sacrifice. That is to say, the whole human race for thousands of years has been educated to the conception that it was only through a divine sacrifice that perfect union with God was possible for man. . . . But of all the great religions of the world it is the Christian Church alone which is so far heir of all the ages as to fulfil the dumb, dim expectation of mankind; in it alone the Sacramental meal commemorates by ordinance of its Founder the Divine Sacrifice which is a propitiation for the sins of all mankind" (Jevons' *Introduction to the History of Religion*, pp. 414-5).

sacrificial language in describing the Holy Communion would neither be right nor expedient. If we were to consent to such an action, we should do that from which Asaph shrank in horror; "If I had said, I will speak thus; behold, I had dealt treacherously with the generation of Thy children."[1] We cannot think it wrong to speak of the Holy Communion in terms used by Clement and Ignatius, by Justin and Irenaeus, by Cyprian and Ambrose, by Chrysostom and Augustine. There is also this additional consideration, that if we were to say nothing of the Sacrificial Aspect of the Holy Communion, we would surrender to Roman controversialists an impregnable position from which they have hitherto striven in vain to drive us.

The pre-Reformation abuses undoubtedly were of a grave nature, and it is against such abuses that the strong language of our Thirty-first Article is directed. What the Anglican Reformers had in view was the multiplication of private masses which were said for the benefit of some particular person, (present or absent, living or dead), and on whose behalf the Sacrifice was believed to be offered. Also, as the Bishops of Gloucester and Birmingham have pointed out, they had in view the error condemned in the Augsburg Confession that "Christ satisfied by His Passion for original sin, and instituted the Mass, in which might be made an oblation for daily sins, both mortal and venial."[2] But it must not be forgotten that although before the Reformation the Mass was always regarded

[1] Ps. lxxxiii. 15.

[2] Dr. Gibson on *The Thirty-nine Articles*, p. 692; Dr. Gore on *The Body of Christ*, p. 304.

as a sacrifice, there was no controversy, and therefore no definite theory, as to the precise sense in which it was a sacrifice. Because the Sacrificial Aspect was unchallenged, theologians passed over it, and dwelt on other aspects about which disputes had arisen. The result was that in the absence of theological definition, many vague and popular ideas found a wide currency. The teaching of the Thomists on merit, and of the Scotists on individuation, gave shape to these ideas, and finally led to the belief that each separate mass had a meritorious and propitiatory [1] efficacy. But in view of the fact that all such false beliefs and abuses are explicitly condemned in language which every Anglican priest is required to endorse, it seems most unreasonable to demand that we shall not only reject the abuse of a theory, but also the theory itself. It is, however, reasonable to require that we shall not hold exclusively to any theory as a sufficient explanation of the Holy Communion; that we shall recognise that the Sacrificial is but one of many aspects; that in using sacrificial terms we shall not use these to the exclusion of all others; and that we shall be especially careful to say and imply nothing that may appear to detract from the all-sufficiency of the sacrifice of Christ, which to the Holy Communion is as the sun to the moon.

Happily there is another strong safeguard against possible abuse of the Sacrificial Aspect, in the requirement of the Church of England that there must be some persons to communicate with the priest. Unlike the Roman Church, which, while professing to desire communicants at every Mass, yet sanctions and

[1] See Note V.—Is the Holy Communion a Propitiatory Sacrifice?

encourages Private Masses[1] and others at which no one communicates save the priest,[2] the English Church requires that those who join in the sacrifice shall participate in the act of communion. The priest does indeed officiate as the representative of the people, or rather as their instrument, but when the service reaches the act of communion, he receives by himself and for himself; he cannot receive on behalf of any person present or absent. To say that the Prayer-book forbids non-communicating attendance is unwarrantable, but it is permissible to say that such attendance is not encouraged. To forbid it would be to deprive the Christian laity of a right, and to wound the consciences of many of God's saints; to encourage it would be to lower the Church's ideal, and to open the door again to possible abuse. The most that can be claimed for those who are present at the Holy Communion but who do not communicate, is that they join in the sacrifice, not actually but sympathetically. It is far better, however, that there should be full and complete participation by means of the act of communion. In receiving the Body and Blood, the communicant identifies himself not in feeling only but actually and really with the Holy Sacrifice, because by partaking of the Offering he is incorporated into It and It into him. He is bidden to receive It not as given *to* him but as given *for* him, *i.e.* as sacrificed on his behalf. There is one advantage (and only one) in the deplorable dislocation of the Anglican Liturgy by placing the Prayer of

[1] The Greek Church has never sanctioned the introduction of Private Masses.

[2] Trent Decrees, Sess. xxii. 6.

Oblation in the Post-Communion service.[1] The offering of the souls and bodies of the communicants as a "reasonable, holy, and lively sacrifice" unto God, does certainly gain in depth of meaning by the fact that they have been "partakers of this Holy Communion," so that in offering themselves they do so in and with Christ, by Whom and with Whom they who are many are become one Body.

The Christian world is not accustomed to look to the English Bishops for any bold utterances on life or doctrine, but rather for sober, cautious, and carefully considered statements. Of this character is their letter to Pope Leo XIII. on English ordinations, in which they say: "We truly teach the doctrine of Eucharistic sacrifice, and do not believe it (as is implied) to be 'a bare commemoration of the Sacrifice on the Cross'; but we think it sufficient in the Liturgy which we use in celebrating the Holy Eucharist—while lifting up our hearts to the Lord, and when consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ—to signify the Sacrifice which is offered at that point of the service. We continue a perpetual memory of the precious death of Christ, Who is our Advocate with the Father and the Propitiation for our sins, according to His precept, until His coming again. For first, we offer the Sacrifice of praise and thanksgiving; then next we plead and represent before the Father the Sacrifice of the cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for the whole Church: and lastly we offer the Sacrifice of ourselves to the Creator of all things, which we have

[1] See p. 44.

already signified by the oblation of His creatures. This whole action we are accustomed to call the Eucharistic Sacrifice."

This statement is drawn up on lines familiar to all students of Anglican Apologetics, and in essence is much the same as Laud's rejoinder to the Jesuit Fisher. It distinguishes three features in the Sacrificial Aspect of the Holy Communion: (1) "A Sacrifice of Praise and Thanksgiving." All Christian worship should be at once spiritual and sacrificial. They that worship God must worship in spirit and truth, and they must come to the Father through the Son. Our Eucharist of Praise is therefore not acceptable and well-pleasing to God unless presented by the great Head of the Church. It is the sacrifice of Christ which makes our worship possible, for it supplies us with an external and sure ground of confidence, so that we have boldness to enter into the holy place, to draw near with a true heart in fulness of faith, and to "offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name."[1] Considered, therefore, as a Sacrifice of Praise and Thanksgiving, the Holy Communion stands to other services of praise, not as *primus inter pares*, but as occupying an altogether higher place and bearing a greater value. It may even be said to give validity to all other services of worship, whether offered by the Church in public or by individuals in private. This is shewn by the use of the Collect for the Day, through which, as Archdeacon Freeman has said, "we lay continually upon the altar our present sacrifice and service, and receive in a manner from the altar a

[1] Heb. x. 19 and 22, xiii. 15.

continuation of the heavenly gifts."[1] It is also shewn in the Prayer-book by the incomplete nature of the Occasional Services, which are evidently intended to be combined, wherever it is possible, with the Holy Communion. (2) "A pleading and representing before the Father of the Sacrifice of the Cross." This is avowedly to be understood as excluding the idea of a bare commemoration, and as referring specially to the Prayer of Consecration. The reference is justified by the words of the prayer itself, in which are pled the merits of the great Sacrifice of which commemoration is made, and by the manual acts and accompanying words which consummate the consecration of the Bread and Wine. It is also justified by the language of many of the Fathers, who expressly affirm that the sacrifice offered in the Holy Communion is the presentation of the Body and Blood of Christ. Thus St. Cyril speaks of the atoning sacrifice (θυσία τοῦ ἱλασμοῦ) and says: "We offer up Christ sacrificed for our sins";[2] St. Augustine uses interchangeably the expressions "to offer the Bread and Wine," and "to offer the Body and Blood"; and St. Chrysostom affirms that our Lord had "changed the very sacrifice itself, and instead of the slaughter of irrational animals, had commanded us to offer up Himself."[3] At the same time, the reference must not be understood to tie down the act of sacrifice to one moment of time, for that would be to adopt the later Roman view, and to contradict, not only the Eastern Churches, but also all the ancient liturgies. Various offerings of the Communion elements occur throughout these liturgies, but there is nothing to

[1] *Principles of Divine Service*, i. pp. 368-9.

[2] *Mys. Cat.* 8-10. [3] *Hom.* xxiv. on 1 Cor. sec. 3.

shew that up to a certain point the elements were offered as Bread and Wine, and after it as Body and Blood. On the contrary, such terms are applied indifferently to the elements throughout the service. For example, in the Liturgy of Malabar, when the priest is about to pour into the empty chalice some wine (to which water and more wine are to be added), he says: "Let the precious Blood of our Lord Jesus Christ be mingled in the chalice." Dr. Neale's explanatory note, that the statement is anticipative and on a par with the anticipative adoration of the Holy Mysteries at the Great Entrance, cannot now be accepted in view of the fact that such an explanation was unknown in primitive times and for centuries after. Even the Canon of the Mass does not in set terms distinguish between the elements before and after consecration. The Bread is called "immaculata Hostia" after the Offertory, and precisely the same words are used after Consecration. The English Liturgy follows suit by speaking of the Flesh and Blood of Christ in the Prayer of Humble Access immediately before the Consecration Prayer, and of the Bread in the rubric which follows that prayer. Such a use of terms is quite in accordance with the Primitive belief that the gifts were holy when laid upon the Lord's Table, for then they were accepted by Him, and that acceptance permits their being called "Body and Blood" when the intention is to use them in accordance with the Institution of Christ. The service from the Offertory onwards should be regarded as a sacrifice, though it is permissible to distinguish in it an increase of power and effect culminating in the Prayer of Consecration and the Act of Communion. (3) "The

offering of the Sacrifice of ourselves to the Creator of all things, which we have already signified by the oblation of His creatures." This is done in word in the Prayer of Oblation,[1] and in deed in the Act of Communion. By receiving the Lord's Body and Blood we individually participate in the sacrifice of Christ, and are so united to Him that in Him we can plead the atonement made for our sins. Thus the end of sacrifice is reached, which is the accomplishment of union with God.

In the fact and blessing of that accomplishment, however, we are not to rest. For if we truly have communion with God so that the life of Christ is in us, then we shall manifest that life by self-sacrifice.[2] Just as the Bread and Wine is that which has been bruised and trodden ere it could be for the use of man, so must we be sacrificed in body and spirit, if our service is to be holy and acceptable to God. Therefore in presenting our offering, we also present ourselves, and at the altar we devote all that we are and have to the service of God.

The clause "which we have already signified by the oblation of His creatures," may be meant as a back-handed stroke at Transubstantiation, but it is difficult to imagine the Bishops playing such a prank. It rather refers to the Offertory when the Bread and Wine are placed on the Lord's Table,[3] and the intention

[1] See p. 195.

[2] The true, the specifically Christian, conception of sacrifice is determined by one point, viz. "that the only sacrifice acceptable with God is self-sacrifice, the sacrifice of the person" (*Order and Unity*, by the Bishop of Birmingham, p. 164).

[3] It seems preferable to connect the clause quoted with the offertory act itself rather than with the offering of oblations in the Prayer for

seems to be to join together that act with the offering of themselves made by the communicants in the Prayer of Oblation, and to include with these all that comes between. That this interpretation is the right one appears from the clause that follows: "This *whole action* we are accustomed to call the Eucharistic Sacrifice." Thus the Bishops have consistently maintained the old Anglican position by entrenching themselves in the invulnerable lines of the Primitive Church.

In concluding this survey, we may, as a result of what we have considered, unhesitatingly affirm the reality and truth of the Sacrificial Aspect of the Holy Communion.[1] To ignore or to deny it is to misunderstand the rite, and much else besides. No superstitious practices which have sprung from its abuse can possibly warrant a refusal to acknowledge it; nor must acceptance of the views of any particular school of theology be considered to commit us to a prejudiced opinion. The attitude of the vast majority of modern Protestants towards this aspect is capable of undergoing a complete change, without any abandonment by them of those beliefs concerning the all-sufficiency of the Atonement, which they rightly regard as of the highest importance. A better knowledge of what the Sacrificial Aspect means, and of how it was viewed in the Primitive

the Church Militant, since that offering seems primarily connected with the dues and gifts of the people to the clergy (see Proctor and Frere on the Prayer-book, pp. 479-482).

[1] The fact may be recalled that at the Fulham Conference the following statement received the assent of every member: "As one aspect of the ordinance, there may be truly said to be a submitting to the Divine view of the Sacrifice of the Death of Christ . . . as having made once for all the perfect propitiation for the sins of the world" (*Report*, p. 63).

Church, will do much to remove old misunderstandings. Still more may be achieved by the increasing acceptance of higher ideals of worship, which will inevitably rescue the Lord's Memorial from being treated as a rare and occasional service, and restore it to the chief place from which it has been too long excluded. As contributing to that end we may thankfully welcome the use of many communion hymns, which in their fervour of devotion escape from the trammels of ancient prejudice and the bonds of hard doctrinal definitions, and lead the worshipper to see in the Holy Communion something of what we have endeavoured to set forth. Take for example those hymns of the Wesleys:

(1) "The sacrifice is all complete,
The death Thou never canst repeat,
Once offered up to die no more.

Yet may we celebrate below,
And daily thus Thine offering show,
Exposed before Thy Father's eyes;

In this tremendous mystery
Present Thee bleeding on the Tree,
Our everlasting sacrifice."

(2) "To Thee His Passion we present,
Who for our ransom dies;
We reach by this great instrument
The eternal sacrifice.

The Lamb, as crucified afresh,
Is here held out to men;
The tokens of his Blood and Flesh
Are on this Table seen.

The Lamb His Father now surveys
As on this Altar slain,
Its bleeding and imploring grace
For every soul of man."

To these may be added the Eucharistic hymns of Dr. Bright, and notably one which avowedly Evangelical Churchmen accept [1] and sing, and which perfectly sets forth the truth of the Sacrificial Aspect of the Holy Communion:

"And now, O Father, mindful of the love
That bought us, once for all, on Calvary's Tree,
And having with us Him Who pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one true, pure, immortal Sacrifice.

Look Father, look on His anointed Face,
And only look on us as found in Him.
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim:
For lo! between our sins and their reward
We set the Passion of Thy Son our Lord."

[1] This hymn is included in *At the Holy Communion*, by the Rev. H. M. Lang, one of the series of English Church Manuals which are intended to propagate Protestant and Evangelical doctrine.

VIII. SACRAMENTAL.

"Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual."

1 Cor. xv. 46.

In the course of his great argument for the truth of the doctrine of the resurrection of the dead, St. Paul in his first epistle to the Corinthians has written certain words of profound and far-reaching significance. The Corinthian Church, which was the first to abuse the Agape, was also the first to deny the resurrection of the dead. The consequences of that denial are plainly set forth by the Apostle after he has recapitulated the proofs of the Lord's resurrection, and he proceeds to shew how the two beliefs (in the resurrection of Christ and the resurrection of the dead) stand or fall together. He argues that if there be no resurrection of the body, then there was no resurrection of Christ, and in that case the Apostles are perjured witnesses, the Christian faith is vain, and they who died believing in it were deceived. He then proceeds to deal with a question which he regarded as a foolish one, since it was not the outcome of much observation or thought. "Some one will say: 'How are the dead raised? and with what

manner of body do they come?'" If the questioner will but look at the world around him, is St. Paul's reply, he will find that wherever he sees in the Spring-tide a new life rising from the soil, it is because a seed was sown there, and that seed differed from the new organism which sprang from it. In the animal world also there are creatures of the air, the sea, and the land, and each kind has the body suitable to its habitat. So too in the heavenly bodies there is a marked difference in radiance and brightness. Something similar, St. Paul asserts, will be manifested at the resurrection of the dead. The body bereft of life is consigned to the dishonour of corruption, but when it is quickened at the resurrection it will be raised in honour and immortality; buried a natural body, it will be raised a spiritual body. The difference between the natural and the spiritual body[1] may be realised by observing the difference between Adam and Christ. "The first man Adam, became a living soul. The last Adam became a life-giving spirit. *Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual.*" In these suggestive words may be found the principle of Sacramentalism, viz. that we reach the spiritual through the natural.

But the question may be raised: Why should this procedure be inevitable? If the crown of man's development is to consist in the possession of a spiritual body dowered with honour and immortality, why should he first have thrust upon him a natural

[1] It is important to observe that the contrast is not between a natural and a (presumably) supernatural body, but between a body with a purely animal or sensuous life (*σῶμα ψυχικόν*) and an organisation animated and controlled by a God-given spirit (*σῶμα πνευματικόν*).

body subject to death and corruption? To some devout minds a sufficient answer to such a question lies in the thought that the order of procedure is according to the will of God. He has ordained it, and He is too wise to err, too loving to be unkind. Therefore what He has ordained is good and right, and to try to ante-date the climax of the process by devices of our own is to rebel against the Divine order and to seek to break the ties of religion that bind us to God. This, it may be noted in passing, is precisely what Spiritualism attempts, in its irreligious and unlawful endeavour to anticipate one feature of the consummation of our spiritual life at death, viz. intercourse with the departed, by bringing us here and now through material means into communication with them. Spiritualism is thus the caricature of Sacramentalism, for it seeks to evade or overturn the Divine order of spiritual progress instead of accepting and following it.

There is, however, another answer to the question, and one that appeals to reason rather than to faith. An essential condition of our spiritual life lies in our freedom of choice. We cannot be made perfect as spiritual beings against our will, but we may rise to such perfection by co-operating with the will of God, and thus gain a joy and satisfaction in no other way attainable. In this way by our own choice and act, aided by Divine power, we may continuously advance from and through the natural to the spiritual. It is in such advance that spiritual progress consists, and Sacramentalism is simply the recognition of this unmistakeable fact.

The word "Sacrament" is not used by any New

Testament writer, and previous to its adoption and use by the Fathers it had a long and varied history. Originally it meant something which was set apart as sacred because dedicated to a religious use. Hence it was employed as a legal term for the joint sum of money deposited by the parties in certain lawsuits. The successful party recovered his share of the deposit, but the loser forfeited his share to sacred temple uses. Later in its history the word was adopted as a military term, and acquired an active meaning, signifying that which sets anything apart or devotes it to a particular service. Hence it was used to describe the engagement made by recruits on their enlistment, and especially to denote the solemn oath by which Roman soldiers bound themselves to obey their commander. Later still it was used in common speech to denote any solemn oath whatever. It was at this stage of its history that the word passed into the Christian vocabulary, and was employed to describe any act of special solemnity and religious significance. But even in its first employment it had a twofold meaning, for it was used as a translation of the Greek *μυστήριον*,[1] a secret thing, hidden from the many and known only to the few initiated into its meaning. Thus, in Patristic literature, *Sacramentum* sometimes denotes anything—whether word, doctrine, or fact—which expresses or implies religious truth, and sometimes is used to describe certain Christian rites of which two are chief. Thus the Lord's Prayer, the doctrine of the Trinity, the Incarnation, the sign of the cross, Baptism and the Holy Communion were each

[1] As in the Vulgate in Dan. ii. 18, iv. 6; Eph. i. 9, iii. 3, 9, v. 32; 1 Tim. iii. 16; Revel. i. 20.

called a Sacrament.[1] In later times the term was more restricted in application, and in this narrower sense it continues to be used. It may now be regarded as denoting the systematic use of sensible agents, objects, and actions, as charged with spiritual meaning and efficacy. That such a use is absolutely necessary is evident from the fact that man is throughout his earthly life a sensuous being, and that as he progresses in spirituality the constitution of his nature is unaltered. Therefore, whatever gifts and helps he regularly receives from God must come in accordance with the laws of his being, and reach him through his senses. A few "chosen vessels" may be so immediately filled at some exceptional crises in their lives with the Divine revelation that they cannot tell whether they were then in the body or out of it, but for the great mass of mankind the communication of invisible power and grace reaches them by ordinary and outward signs and means.

Reflection will discover that we are studying no peculiar and unique principle, but one whose operation is apparent throughout the entire universe. St. Paul again helps us to see this in one of his memorable ascriptions of praise. Speaking of the will and works of God, he cries: "For of Him and through Him, and unto Him, are all things."[2] God, that is to say, is not only the Creator of the world, but is its

[1] The distinction between symbol and sacrament has been clearly drawn by Prof. Inge in the preface to his lectures on Faith: "a sacrament is more than a symbol. The perception of symbols leads us from the many to the one, from the transitory to the permanent, but not from appearance to reality. This belongs to the sacramental experience, which is symbolism retranslating itself into concrete action, returning to the outer world and to mundane interests."

[2] Rom. xi. 36.

upholder by His presence and power, and in His government and guidance of it is drawing it towards Himself. Such an idea is essentially sacramental, and is akin to the revelation recorded in Genesis of the making of the earth. There the Spirit of God is represented as brooding over the formless abyss of fluid matter, until the Divine Word went forth and the chaos formed into order and rose into life.[1] This order and life are the revelation of the Creator, for they are the visible and authentic record of what God has thought and spoken; a record, however, which must not be regarded as apart and isolated from God, but as being always filled with His presence. Yet God is not present in His works like a world-soul pervading the cosmos as the soul of man pervades the body, but while immanent in them He is separate from them and transcends them. Wordsworth perceived this when, seeing "into the life of things," he wrote:

> "And I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man:
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things."[2]

Goethe also had the same deep vision when he made the Earth-spirit in *Faust* declare:

[1] "Accedit Verbum ad elementum, et fit Sacramentum" St. Augustine. (In *Ioann. Tract.* 80, 3.) The primary reference of these famous words is undoubtedly to Holy Baptism, and apparently to the convert's confession of faith before being baptized.

[2] Lines composed near Tintern Abbey.

"So schaff' ich am sausenden Webstuhl der Zeit
Und wirke der Gottheit lebendiges Kleid."[1]

The vision so manifest to prophet and poet is too often wholly unobserved by others, to whom the outward semblance is the unmistakeable and substantial reality, and the informing Spirit is that which is elusive and vague. It is not so in truth, however, for the whole universe and also the entire history of man is nothing but a manifestation of Spirit. When thus approached and considered, nature becomes intelligible and purposeful. In other words, its meaning can only be apprehended when it is recognised to have a Sacramental Aspect.

This is seen more clearly when we consider the last and noblest of the things of nature, man himself, of all God's works the only one capable of bearing the impress of the Divine image. In man there exists in a higher degree that sacramental union which prevails throughout the world of which he is a part. The story of his creation recorded in the second chapter of Genesis agrees up to a certain point with the conclusions of modern science, for it describes man as formed from the earth and as being the crown of the whole process of creation. But the Bible narrative goes further than this, for it asserts that man owes his spiritual nature to a special and distinct act of God, who breathed into his body a spiritual life. Man thus became a link between the natural and the spiritual, for he was and is a living combination of both. Made lower than the angels, who are immaterial spirits, he is higher than the beasts, which possess but

[1] "Thus at the roaring loom of time I ply
And weave the living robe of Deity."

a natural life. The union in man of body and spirit is essential to the integrity of his nature, which suffers wrong if either its natural or its spiritual part is ignored. So intimate and continuous is this union, that its result is felt in every act and state of man's existence. In all conscious activity the influence of the spirit may be perceived: from any spiritual energy the presence of the body cannot be excluded.

It will therefore be apparent that if the needs of man's life are to be met and satisfied by a religious system, it can only be by one which faces human nature in its complexity and entirety, and neither denies nor ignores it in any part. This is what Christianity professes to do by the application of the sacramental principle, which extends to the whole of man's nature and touches it everywhere. Thus body and spirit alike are jointly reached and penetrated by the Divine grace and power, each according to its needs and capacities for the heavenly gift. Both are visited, purified, raised, ennobled, strengthened, and sanctified, and so the whole nature of man is conformed to the Divine image after whose likeness it was originally fashioned.

In thus applying the sacramental principle, Christianity followed on the lines which had been in part traversed by the older revelation of which it was the crown and fulfilment. Judaism had clearly recognised that true religion was as wide in its range as the whole of man's nature, and had appealed to each part of that nature by its revealed truths and consecrated rites and symbols. By the latter, truths were symbolised and manifested, and through outward forms and ceremonies the worshipper was brought into

fellowship with Jehovah. The Jews were "a people trained to unhesitating exultation in a visible worship, encouraged by manifold experience to look for the blessings of Divine goodness through sensible means, accustomed and commanded to seek for God's especial presence in an appointed place and amid sights on which their eyes would rest with thankful confidence. ... Doubtless barriers were to be broken down when the time of training and prophecy passed on into the freedom of realisation: limitations were to be taken away, distinctions abrogated by Him in Whom is neither Jew nor Greek, neither bond nor free, neither male nor female: but religion would surely have grown in reality *narrower* and not wider, if the body had been dismissed from its duty and gladness in the light of God's countenance, if the spirit alone had been bidden to draw near, to worship, to taste and see how gracious the Lord is. Through all the amplitude of the Christian dispensation, there would have been a sense of loss, of impoverishment, of expectation encouraged and unsatisfied, had this been so; for in the preparatory system of Judaism, whatever had been lacking, still the whole nature of man had felt the Hand of God and heard His Voice. It would have seemed strange if with the wider extension of God's light to all the world there had been a narrowing of its range in the life of each several man."[1] So far was this from being the case that this range was widened and deepened, and to the sacraments of the New Covenant was granted a meaning and power withheld from the symbols and ceremonies of the Old. As St. Augustine has pointed out, the Old Testament rites

[1] The Bishop of Oxford's essay on Sacraments in *Lux Mundi*.

promised what the New Testament rites actually give,[1] and in this fact lies the superiority of the New to the Old. There are some modern theologians who discern that superiority in the fact that Christianity depends less for its efficacy on bodily actions and receptions than did Judaism. If they mean to emphasise the simplicity of the Gospel rites in contrast with the multiplicity of the ceremonies of the Law, then they are right in what they discern, but this does not seem to be their meaning. The Bishop of Durham, for example, says that the work of the Gospel sacraments is not infusion but attestation, and that they are simply signs and seals.[2] Undoubtedly they are attestations and signs and seals, as we have already seen when considering the Federal Aspect. But if they are nothing more, then they are on the same level as the rites of the Law, and their existence would be an anomaly in a spiritual religion which deals in realities and not in shadows and types. True, they are signs, but they are "*effectual* signs of grace," [3] conveying and giving that which they signify; they are attestations which not merely assure us that God will give us His grace, but are also the very means by which we partake of that grace, and through which God "doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him." [3]

The sacraments of the New Testament rest for their authority and power on Him Who instituted them, and in Whose Advent there was manifested the most

[1] Comment on Ps. lxxiii. 2.

[2] *Outlines of Christian Doctrine*, pp. 242-5. Dr. Moule's views on this point are derived from Calvin. See the *Consensus Tigurinus*, vii.

[3] Article xxv.

wonderful application of the sacramental principle. When the eternal Son came down to earth, He took upon Him for our deliverance the nature of man. For, as has been excellently said, "What is the Incarnation itself but a sacrament, the sum and substance of all sacraments? When, therefore, theologians called Baptism and the Eucharist extensions of the Incarnation, they were using no rhetorical metaphors; they were literally and actually correct. For these ordinances, with the sacramental network which insensibly gathered round them, were the means and witness of that consecration of the body, as an integral element in our whole personality, which it had been the work of the Incarnation to effect."[1] The same truth is set forth with equal excellence by an eminent man of science, who says: "The very basis of Christianity—the Incarnation—emphasizes and dignifies the perception that man consists essentially of both soul and body, and that he is to be aided and raised and saved, not by spiritual influences alone, but by agencies appealing to his senses and acting primarily upon his bodily organism."[2] In the Incarnation of the Son of God, the body and spirit of man became the abode of Divine love and grace, so that the whole nature, the

[1] *Divine Immanence*, by Dr. J. R. Illingworth, pp. 142-3.

[2] *Man and the Universe*, by Sir Oliver Lodge, pp. 275-6. Elsewhere he says: "Can the spiritual and the material, in fact, be entirely discriminated and separated? . . . I believe that a little consideration will show that it is never really accomplished, that some material agent is active, even in the most refined and spiritual perceptions. . . . For material means whereby the soul can be elevated, and brought into conscious relation with Deity, are essentially of the nature of sacraments" (pp. 122-3).

animal and sensuous as well as the spiritual element, was sanctified by the Divine indwelling. This wonderful beginning of the Christian dispensation was a promise and a prophecy of grace and redemption for the whole nature of man, a guarantee that its operations would carry out the same sacramental principle, and a pledge that when the process was completed the body of man would cease to be the battlefield of good and evil, and would become the peaceful home of the Holy Spirit.

A consideration of our Lord's acts, and especially of His acts of healing, shews how habitually He used the visible and material as the organ and vehicle of Divine help and power. Frequently He touched those whom He healed, employing that sense which is midway between the more emotional senses of taste and smell and the more intellectual ones of sight and hearing. But His touch differed from that of the physician or the friend, in this, that it was not only the expression of enquiry or sympathy, but also the vehicle of healing and blessing. Thus the sense of touch, which is so common an instrument of the lower and physical life, was made a servant of the higher and spiritual, and so was hallowed by and for the Divine purpose, the familiar action being filled with sacramental meaning and efficacy.

But it was at the institution of the Holy Communion that our Lord made the most remarkable manifestation of the sacramental principle. Everything was then marked by the utmost simplicity and the absence of all that was unfamiliar and peculiar. In a house like hundreds of others in Jerusalem, in a common upper room, at a table spread in customary

fashion for the Passover meal, Jesus took bread and wine, blessed them, and gave them to His disciples. How wonderfully did an ordinary action become charged with spiritual significance and grace! What can be more commonplace than eating and drinking, actions which the birds of the air and the beasts of the field perform equally with ourselves? But in doing this, and in gratifying his appetite for food and drink, man may so control and guide his animal nature that in his eating and drinking there shall be nothing bestial or unworthy of himself. It was when eating and drinking had reached this high and worthy level, that Jesus took them and raised them to an unimagined height as He uttered those wonderful words, "Take, eat: this is My Body. Drink ye all of this, for this is My Blood."

There is much in bread and wine which seems specially to fit them for sacramental use. They are common and familiar, and therefore fitted for a use in which their own value or virtue is of the smallest, and the spiritual gift and blessing they convey is of the greatest. Like all our food and drink, bread and wine are material things, and may seem far removed from spiritual influence or effect. But there is nothing material which comes so close to us as what we eat and drink. Other things surround us and affect us from without, but our food and drink enter into our bodies and remain there, when assimilated by our organs, as a part of ourselves. Other things are necessary to our well-being, but food and drink are necessities of our being itself. They affect the body, and through the body the spirit in mysterious ways, so that the habitual use of certain kinds of food will

influence even a man's character and conduct. Feuerbach has said, "Man is what he eats," and the paradox is not without truth.

When our Lord Jesus Christ instituted the Blessed Sacrament of His Body and Blood, He ordained that through food and drink which maintain and increase the natural life in man's body, there should be conveyed supernatural grace to strengthen the Divine life in his spirit. He took the natural and material, and neither rejected nor abolished it, but taking it just as it was and as man had made it, He filled it with spiritual grace and heavenly benediction. Even as "for us men and for our salvation (He) came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man," thereby honouring and sanctifying our humanity, so also He took of our common food and drink and hallowed it by making it the minister of Divine power and goodness.

There is no doubt that the Sacramental Aspect of the Holy Communion has been continuously recognised in the Church from the days of the Apostles. This is admitted even by critics like Dr. Bousset, to whom sacraments are a characteristic of religious decadence and "a tribute which Christianity paid to the heathen world surrounding it,"[1] who says that St. Paul "had no personal inclination towards what was sacramental" but found that "this process had extended very far in his time."[2] It is unnecessary

[1] See Note W.—The Christian Sacrament and the heathen Mysteries.

[2] *What is Religion?* p. 247. As a specimen of this critic's credentials to deal with his subject, we may observe that he finds in Goethe, not only an example of "externally magnificent culture," "but a culture of the deepest spiritual kind, in which all

to bring serious argument against assumptions and statements so openly absurd and which carry their own contradiction with them, but the admission that in St. Paul's time the sacraments were practised is of value. The absence of any exposition of the sacramental aspect of the Holy Communion in the Acts and Epistles is capable of a simple explanation. There was no need to explain what was well understood, nor to defend what was never disputed. Had there been doubts or disputes the Apostolic authority would assuredly have been exercised, and marks of the conflict would have remained somewhere in the New Testament. It may be that such a mark can be traced in the sixth chapter of the Fourth Gospel, and that the disciples who murmured at the hard saying concerning the Living Bread, are meant as types of later Christians who failed to discern the Sacramental Aspect. But if so, the authority invoked for their condemnation is that of the Master Himself. "In the acts and letters of His Apostles, we see how His teaching and bidding had been understood: how promptly and decisively His Church declared its life, its work, its mission to be Sacramental. The meaning and emphasis of His commandment appear in the obedience of those to whom it was given: in the first words of authoritative counsel uttered by an Apostle: in the first act of the Spirit-bearing Body: and thence-

the nobler spiritual powers of human life, religion also, find a place" (p. 274). How small a place spiritual religion and Christian morality held in the selfish intellectualism of Goethe is painfully evident to any one acquainted with the history of his life. Dr. Bousset is almost equally unhappy in his choice of Bismarck as "the picture of a life in accordance with universal laws," if by that phrase we are to understand the laws of truth, justice, and righteousness.

forward in the characteristic habits of the Christian life. From the first the prominence of Sacraments and Sacramental rites is constant. In the teaching of later ages their prominence may have been relatively greater, in contrast with the poverty of faith and life in those who insisted on their power while they forgot their meaning; but absolutely it would be hard to devise a higher place for them than that which they hold in St. Paul's Epistles. To be living a life received, nourished and characterised by Baptism and by the Eucharist—this is the distinctive note of a Christian—thus does he differ from other men."[1] In addition to the considerations set forth so convincingly and incisively by Dr. Paget, this may be added, that the New Testament records the beginnings of the Christian faith and its spread through the preaching of the Gospel. When this first stage was passed, and men were brought into the Church, not in manhood but in infancy, so that the whole compass of their lives was lived within the Christian fellowship, it was inevitable that the means of grace available through the sacraments should occupy a larger space. After the Catechumen had become the Communicant and been admitted to the privileges of the Sacraments, he made a great advance in his spiritual life, and his own experience soon led him to give a pre-eminent place to what he had proved to be so real a help and so great a blessing. In doing this he was not altering the proportion of the Faith, for whether regard be had to the long preparation of the Mosaic Law or to the teaching and action of Christ, it will be recognised that to the sacramental principle there was assigned a great

[1] The Bishop of Oxford's essay on the Sacraments in *Lux Mundi*.

and dominant position. Our Lord did not need to labour in preparing the minds of the Jewish people for the reception of the truth that God would give grace by visible means: their whole history and experience had taught them to believe this already. Had His purpose been to overthrow this age-long conception, and to bring in a new principle for which there had been no preparation in Judaism, then indeed there would have been urgent need of prolonged and careful teaching and for the continual enforcement of a strange truth on astonished and reluctant minds. But no such purpose was His, Who came to fulfil and not to destroy. Therefore He took the Jewish conception, and raised it in meaning and power. He did so also in circumstances of unparalleled impressiveness. On the night before His crucifixion, while the shadows of impending death were falling visibly upon Him, when He knew that every word and every act of His would be treasured and pondered over by His disciples and those to whom they would speak concerning Him, the Lord Jesus instituted the Holy Communion as an authoritative expression of the sacramental principle, to be continued until the time when He should come again and earthly sacraments should cease.

The refusal to recognise the Sacramental Aspect in the Holy Communion is unhappily a characteristic of our time. It is due to a variety of causes, some of which are mutually contradictory, but the root of all is found in a false conception of the relation of the spiritual and the natural, which are conceived to be separate from one another and mutually antagonistic.[1] Such an idea is really un-Christian, for the teaching

[1] See Note X.—The Pauline use of "Flesh" and "Spirit."

of the Gospel is that the spiritual and the natural are united by God, and that the natural is the sphere which He has appointed for the spiritual to live and work in. It is singularly interesting to find that the theory of an opposition between spirit and matter, so long accepted by men of science, is now decisively rejected by them. No longer even is it maintained that spirit is simply matter in its highest form of activity. On the contrary, the accepted view is that matter and spirit are each of them manifestations of an unknown *tertium quid*, which in the material sphere is manifested as having extension, form, weight, and solidity, and in the spiritual sphere is manifested as energy, force, motion, and thought. The theory, therefore, is monistic, and admits of no opposition or antagonism between matter and spirit. But amongst men of religion the idea still exists that between matter and spirit a great gulf is fixed, and that the spiritual is degraded when it is yoked to the material. The Quaker, for instance, in his anxiety to emphasise what is spiritual, denies the need of sacraments, and maintains that Christian men can dispense with them entirely, for as they enjoy spiritual communion with God they need not stoop to a lower form of communion by means of bread and wine. In this daring rejection not only of Catholic practice but also of Christ's command, there is a presumptuous disparagement of an ordinance divinely suited to the nature of man, and endorsed as such by centuries of Christian experience. Unlike most other Nonconformists, the Quaker endeavours to carry out his theory consistently, and so in a church he declines either to uncover his head or to kneel in prayer, because reverence and devotion are spiritual acts, and

should therefore be done spiritually. The Quaker's logic would be unassailable if his premises were true, but this cannot be admitted. We are not disembodied spirits, and until we are, our bodies are a true part of us and have their share in worship. Therefore, if we do not worship God with the body as well as with the spirit, our worship is defective, and we not only withhold from God what is His due, but we also deprive a part of His creation of its rights. Thus the Quaker, in attempting to exalt the spirit, degrades the body. It is because of this serious and fundamental error that Quakerism, in spite of its high pretensions and remarkable history, seems doomed to decline and gradual extinction. Nor is it without significance that a sect which desires to be more spiritual than all others is noted, not for the attainment of its desire, but for its morality and the high degree of material prosperity enjoyed by its members. The error on which the Quaker view is based is liable to abuse of a peculiarly gross kind, though Quakerism, (by reason of its austere morality), has happily escaped from it. But if it be believed that the natural and the spiritual are so diverse and antagonistic that the spiritual must take its own way and ignore the natural, then the inference is obvious that the natural may also follow its bent regardless of the spiritual, with which it has nothing in common.[1] No such belief has

[1] "Perhaps no sect that has professed contempt for all ceremonial forms has escaped at least the imputation of scandalous licentiousness, with the honourable exception of the Quakers. The truth is that the need of symbols to express or represent our highest emotions is interwoven with human nature, and indifference to them is not, as many have supposed, a sign of enlightenment or of spirituality. It is, in fact, an unhealthy symptom. We do not credit

been maintained as part of its creed by any Christian community, but it is found in non-Christian systems such as Brahminism, and there have been a few extravagant Christian sects whose immoral practices were the outcome of an idea that the things done by the body had no spiritual significance. An error of an opposite and altogether nobler kind has been more common in Christendom. Where it has prevailed, the body has been disparaged, neglected, maltreated, and deprived of its rights. Such extreme asceticism, however, can be practised by none save those who do not understand or value the sacramental principle. The hermits and pillar-saints were infrequent and casual communicants.[1] A clear and true conception of the sacramental principle will preserve Christians from the falsehood of extremes such as these, for they will recognise that Christ is the Saviour of the body as of the spirit, and that both alike through union with Him are to be cleansed and purified. The spirit is to grow in grace and to go from strength to strength, but the body likewise is to respond to the touch of Christ and to be brought into fuller life and liberty.

A central fact of the Christian Faith is the communication by the Holy Spirit of the life of Christ to His people. "I came that they may have life, and have it abundantly."[2] Our Saviour came, therefore,

a man with a warm heart who does not care to show his love in word and act, nor should we commend the common sense of a soldier who saw in his regimental colours only a rag at the end of a pole" (*Christian Mysticism*, by Dr. Inge, p. 259).

[1] According to St. Basil, however, some of them took the consecrated elements into their cells, and received them at intervals (*Ep.* 93).

[2] St. John x. 10.

not to weaken our vitality but to strengthen it, not to impoverish our existence but to intensify and replenish it, so that it might become the life that is life indeed. In harmony with the principles which govern all God's dealings with us, this communication of abundant life is made sacramentally. We are not left to seek vaguely for the gift, but know exactly where to look and how to obtain it. Though God is not tied to the means of grace which He has sanctioned, we are tied to their use. If we despise or neglect them, or if we put in their place devices of our own by which we imagine that our spiritual profit will be increased, we run the gravest of risks, for we have no guarantee that our imaginations are not vain and presumptuous. Surely it is a vain thing to disparage that wherein the saints of the Church have ever found the maintenance of their spiritual life, and presumptuous to substitute for the ancient commandment of the Master the devices of some of His newer followers.

Amongst modern opponents of the Sacramental Aspect, it is a favourite objection to allege that the view we have endeavoured to make plain gives to a simple rite a magical power, so that it is supposed to act irrespective of the goodness of the ministering priest or the faith of the recipient. Sometimes, instead of the word magical, the words physical and mechanical are used, and the suggestion seems to be that we imply that by means of their absorption of the consecrated Bread and Wine our bodies are able to appropriate the spiritual grace which these signs convey. Such an implication, however, would be repudiated by every branch of the Catholic Church, which everywhere and always believes that spiritual

grace must be appropriated in a spiritual manner, and that the nourishment of the spirit cannot become the food of the body. Those who most clearly discern the Sacramental Aspect of the Holy Communion, would be the last to dispute the fact that if the body is to share in the grace and power of the ordinance, it is not through the action of its organs on the food received, but through the operation of its spirit, quickened by that same grace and power.[1] While willingly making this admission, however, we urge that since we receive the spiritual gift by the gate of the senses, we are warranted in believing that such approach is a guarantee that the body itself will be penetrated and filled with spiritual force.

Another objection, that we do not take into account the worthiness of the minister, and that we ascribe the same efficacy to what is done by an evil priest as by a good one, is met and condemned as fully and decisively by the Confession of Augsburg[2] as by the Thirty-nine Articles.[3] The Westminster Confession[4] declares that "the efficacy of a sacrament doth not depend upon the piety or intention of him that doth administer it," and the inference is plain that the efficacy is equally independent of his impiety. But although this objection is not entertained by any authoritative standard of Protestantism, it is frequently put forth in common speech. If admitted,

[1] "It is as a moral, and not as a physical instrument then, that the outward form in the Holy Eucharist is the means of conveying the inward gift" (Archdeacon Wilberforce on *The Doctrine of the Holy Eucharist*, p. 24). On p. 295 he quotes the decisive words of Aquinas: "Corpus Christi est cibus mentis non ventris; animae non corporis" (*Opusc.* lix. 6).

[2] Art. viii. [3] Art. xxvi. [4] Cap. xxvii.

its effect would be to throw doubt upon all ministerial actions whatever, for how can a communicant ever be absolutely certain of the goodness of the priests who minister the sacrament? God be thanked that the validity of the ordinance depends no more on the worthiness of the officiating priests than on the purity of the bread or the quality of the wine, for as the priests minister not in their own names but in Christ's, and by His commission and authority, we may without doubt or scruple use their ministry in receiving the sacraments.

A further objection, that the Sacramental Aspect implies that the divine grace is received by the communicant irrespective of his faith, is the outcome of misapprehension. True, the exposition we have given implies that Divine grace is conveyed by the Sacrament, whether the communicant believes it or not. It is there and he is brought into contact with it, even though he may have no faith to discern it. But it does not operate in him save by faith. With his mouth he receives the visible sign, but being void of faith he has nothing wherewith to receive the invisible Gift, and therefore his reception is carnal and not spiritual, and makes for his condemnation and not his sanctification. It is to guard against such spiritual loss that our Liturgy instructs the officiating priest to "say in the name of all them that shall receive the Communion . . . 'Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us.'"

In conclusion we may note how the Sacramental Aspect of the Holy Communion reveals to the Christian a glorious and triumphant hope. It assures him of the permeation of the natural by the spiritual, and certifies to him that the process shall have a worthy consummation. He Who has begun that good work will continue it unto the day of Christ's re-appearing. Then the body of man shall be delivered from the bondage of corruption, even as his spirit shall be freed from the assaults of temptation, and death shall be swallowed up in victory. Through the power of the Holy Spirit that which was sown a natural body shall be raised a spiritual body, and the spirit shall be clothed upon, not with mortality but with immortality. Of this consummation the Sacramental Aspect of the Holy Communion is a pledge, and a guarantee that what we perceive in it (and what the Church affirms to us in the ancient formula of delivery "The Body and Blood of our Lord . . . preserve thy body and soul to everlasting life"), is a symbol and echo of His words Who is the Resurrection and the Life: "He that eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the Last Day."[1]

[1] St. John vi. 54.

IX. MYSTICAL.

"The cup of blessing which we bless, is it not a communion of the Blood of Christ? The bread which we break, is it not a communion of the Body of Christ?"

1 Corinthians x. 16.

The word "mystical" is, on account of a similarity of sound, often associated in the minds of English people with a phenomenon with which they are only too familiar. When they hear it, they may think of a day of mist when the dense white vapour moves in from the sea or creeps up from the river until the whole landscape is muffled in its ghostly folds. If, as occasionally happens, there is wind enough to move the mist without clearing it away, then the strangest effects are seen. Familiar objects are obliterated, or revealed for one moment to be hidden the next. Moving things come through the mist, but are so magnified or distorted by it as to be unrecognisable. We find ourselves unable to identify places or to judge distances—all is vague, indefinite, strange, bewildering. Should the mist continue after darkness has fallen, the gloom becomes almost malignant in its intensity and chilliness. Popular belief confounds a mystical view with a misty one, and looks on it as something equally

vague, formless, and unhealthy. That such a notion is not wholly absurd must be admitted in face of the whimsical, fantastic, and bewildering speculations of some mystics. But, for one grain of truth which it contains, there is an ounce of error. The true mystic has often been dowered with a power of vision and insight that enabled him to discern what was hidden from others, and to perceive things invisible to common eyes. It would be a better comparison to liken a mystical view to that rare condition of our atmosphere, when every shred of vapour has vanished, and through sunlit spaces the clear vision extends to distances never before manifest, and nearer objects are seen in unfamiliar and marvellous distinctness. Or, if the air remain clear after sunset, we look up through cloudless skies to where the night rises "heaven over heaven," and it seems as though the ultimate stars themselves were revealed.

The ordinary man who likes, as he puts it, to feel something solid under his feet and to know exactly where he is, need not turn away from any religious view which is described as "mystical," under the impression that it will confront him with fog and darkness. Let him but regard it steadfastly, and he will find there truth to be revealed, and within himself he will discover that which rises to meet the truth and recognises it as authentic. A mystical view of religious truth can often be discerned and enjoyed by those who know little of theology or criticism. Mr. Chesterton, with his usual penetration, has seen this, and has set it forth in his usual paradoxical manner: "Mysticism keeps men sane. As long as you have mystery you have health; when you destroy

mystery you create morbidity. The ordinary man has always been sane, because the ordinary man has always been a mystic. He has permitted the twilight. He has always had one foot in earth, and the other in fairyland. He has always left himself free to doubt his gods; but (unlike the Agnostic of to-day) free also to believe in them. He has always cared more for truth than for consistency."[1]

It is singular to find that some modern writers on religion regard mysticism as an abnormal manifestation of the religious instinct.[2] Certain forms of it may merit such a description, for they have been marked by extravagance, folly, licentiousness, and fanaticism. But such deplorable exhibitions must not blind us to the great services rendered by mysticism to the Church. It has rejected formalism and exposed pretence, and has been a standing protest against all bondage to rigid theory or barren systems. Through the outer husks of expression it has pierced to the kernel of truth within. Whether speculative, devotional, practical, or symbolic, true Christian mysticism has been as an angel of the Presence.[3]

[1] *Orthodoxy*, pp. 46-7.

[2] *E.g.* Prof. Jastrow in his *Study of Religion*, p. 284.

[3] Dr. Inge in his Bampton Lectures passes in review twenty-six definitions of mysticism. His own definition (a very good one) is: "The attempt to realise in thought and feeling the immanence of the temporal in the eternal and of the eternal in the temporal." Another definition, not noticed in his lectures, is put forth by Professor Rudolf Eucken of Jena, who in his *Life of the Spirit* says that mysticism "puts the individual into immediate relationship with the infinite life, and aspires to steep him in this life to such an extent that it becomes his own" (p. 47). He proceeds to disparage the sacramental as "a materialising of the spiritual life, which leads at the same time to utter suppression of all free movement" (p. 226). This disparagement is the result of a one-

By the Mystical Aspect of the Holy Communion we must understand that which shews us the inner truth, the very heart and soul of the Christian sacrament. In other words, it brings to view the wonderful fact that in the Holy Communion there is a Divine Gift offered to the faithful communicant, and that by participation in that Gift he is in union with his Lord. Our special study therefore is the meaning of the Real Presence of Christ in the Holy Communion—a subject around which there have gathered thick clouds of misunderstanding. Some of these will be scattered if we are able to reach a clear idea of what we mean by reality. It would not be difficult to do this, if the process and result were to be followed and used by none save those trained in philosophy. But the great mass of Christian people are content to be ignorant of philosophy, and a view which demands a philosophical training before it can be understood, is one which the average communicant is certain to reject. He must understand each step of the process of thought, or he cannot be expected to appreciate the result.

The meaning attached to reality may, for our purpose, be ascertained by noting what things are supposed to possess it: (*a*) In common speech the real is opposed to the artificial: a thing is said to be real when it is the product of nature, and artificial or unreal when made by the art of man. Thus reality is identified with the original work of God, as contrasted with the imitative work of man. (*b*) In Law, real

sided development of pure idealism. In truth, the sacramental is the opposite of what Eucken affirms, for it is the spiritualising of the material, and leads to the fullest freedom.

property consists of lands and houses as distinguished from all other kinds of property, which are regarded as personal. The former are immovable: a person who buys or receives them must go to them, they cannot be brought to him, and therefore they seem to have a certain permanence not existing in movable property. Reality is here regarded as that which is stable and permanent. (*c*) The real is often contrasted with the imaginary. In this case, reality is identified with what exists or has existed in such a way as to be known to the senses, while the imaginary or unreal is supposed to have no such existence but to be confined to the mind which imagines it. We must note, however, that the imaginary cannot be absolutely described as the unreal, for it has an actual existence in the mind that creates it. Therefore it will be correct to say that the imaginary has a mental reality alone, but that the real has not only a mental reality, but also an existence external to the mind and perceived by the mind through the senses. In each of the three cases we have considered, it is apparent that reality is predicated of things which are supposed to have a better and fuller existence than those to which that term is denied.

From our enquiry, also, an important fact has emerged. It is this: the one and only test of reality is not anything external to the mind, but the mind itself is the sole judge, and its judgments are based on the relation of the things tested to itself. This becomes still more evident when we consider that the mind is not a passive receiver of impressions brought to it from without by the senses, but an active agent, which in every case adds something of its own

to the impression received. Further (though here we impinge on philosophy) the mind invariably possesses a kind of knowledge, (known as *à priori*), which is quite independent of experience, and even of all sensuous impressions, and without which other kinds of knowledge would not be possible. We may then conclude with confidence that, whatever experiences of reality men may have, there are none to which their minds have not contributed. (*d*) The real is often brought into contrast with the ideal, but the greatest variety of meaning is attached to the latter term. Until the time of Descartes (1596-1650 A.D.) it was universally employed in reference to Plato's theory of eternal forms existent in the Divine mind, and after whose likeness the world was formed. To Plato these ideas were the reality, and the tangible images of them in the world were the unreal things. Descartes widened the meaning to include all objects of our consciousness, and Locke distinguished between our consciousness and the sensations which impressed it. Thus if at night we think of the sun, there is an idea of it present in our minds; but if in the daytime we go out into the sunshine we feel its actual presence. This feeling, according to Locke, is the reality, of which therefore the senses are the judge, and the idea or purely mental concept is unreal. Locke's analysis is faulty in not recognising the fact that even in receiving sensations the mind is masterful and active, and modifies and interprets the impressions received, and his use of the word "idea" has led to such looseness and confusion that Sir William Hamilton[1] tried to strike it out of the vocabulary of philosophy.

[1] *Lectures on Logic*, i. 126.

An illustration may help us to a better understanding of what we are considering. When an architect proceeds to draw the plan of a church he has first of all a clear idea in his own mind. To that idea he gives visibility by drawing a design, from which all who see it may know what the idea is. Finally, the builder receives the design, and in conformity with it erects a church in stone or brick. In each of these three stages reality exists. The stone or brick church possesses it, but so does the design, and so does the idea. True, they possess it in different ways or degrees, but the original idea as the source alike of the design and the building has a certain superiority over both. Any theory of reality which has a materialistic basis and which alleges the sensations to be the tests of reality, cannot therefore stand analysis and examination, for it assigns to the material and the tangible a superiority which they do not possess.

When we think of the world around us and try to conceive of it as known to God, we recognise that His knowledge is not as ours. We know the world as it appears to us and as we think it is, but He knows it as it really is. With God alone, that is to say, is the absolute test of reality, and as God is spirit and exists above all the forms of space and time, we see that reality in its highest and purest mode is spiritual. Here also all the lesser criteria of reality are found, such as originality, permanence, actuality, inclusiveness, harmony, perfection. The real things therefore are the things that are spiritual, so that if any Presence is real, it must be because it is spiritual. (*c*) In the New Testament and especially in the Johannine

writings there is a use of the word true (ἀληθής and ἀληθινός specially) and truth (ἀλήθεια), which assigns to them the meaning of that which is real as opposed to that which is typical and shadowy. To the writer, the old darkness is passing away with all the feeble lights that men had made, and the true, the real Light is shining.[1] This reality is the test of truth[2] and its recognition is the acceptance of the truth of God,[3] *i.e.* of reality. True worshippers are such as worship the Father spiritually and really.[4] The Spirit of truth was promised by Christ to His disciples to guide them out of the types and shadows of Judaism into reality.[5]

The sum of our enquiry amounts to this, that reality in its essence is spiritual, and that material things possess it in its lowest form or degree. Also that the test of reality is the mind that perceives it, but the true and ultimate reality is found only in God.

Christians of all denominations will readily acknowledge that there is a spiritual and therefore a Real Presence of our Lord in the midst of His people. He promised His Presence to even the smallest gathering of His disciples,[6] and the unfaltering testimony of the Church throughout the ages is that this promise has been abundantly fulfilled. We all agree in believing that Christ is now as really in the world by His Spirit as He once was in flesh and blood. Before His crucifixion our Lord was present in the world as other men were; after His resurrection He was present in the world, but only so as to be known to His disciples.

[1] 1 St. John ii. 8. [2] St. John iii. 20. [3] *Ibid*, *v.* 33.
[4] St. John iv. 23-4. [5] St. John xvi. 13. [6] St. Matt. xviii. 20.

That presence was spiritual, but not purely so, since it was capable of being materialised, or at least visualised. After His ascension and since Pentecost, His presence in the world is known to His people only, and to them in a spiritual manner. It is by virtue of this Presence that the Church is regarded as the mystical body of Christ. It is hers to preach and teach, to administer the sacraments, to exercise the powers of government and discipline; but the spiritual life which enables her to do all these comes from Him Who is her vital spirit, and upon Whose Presence her very existence and the life of each of her members depends. "Ubi Christus, ibi ecclesia; et ubi ecclesia ibi Christus."

If, then, we are made certain that wherever Christians assemble in the name of Christ, His Presence is in their midst, it is impossible that such Presence can be denied to that most sacred of all Christian assemblies, when believers meet together to make the Lord's Memorial. Then they gather by Christ's commandment and to obey His tender request, and meeting thus, the assurance of His Presence is made doubly sure. To exclude It would be to deprive the Christian sacrament of reality and make it no more than a vain show. To include It is to acknowledge that there is a Real Presence of Christ in the Holy Communion. So much would be readily granted by most Christians,[1] but many would declare that Christ's Presence in the Holy Communion

[1] "We too believe in the Real Presence. . . . How often in breaking bread by the bedside of some humble Christian sufferer, I have felt that the Lord Himself was there, and the Real Presence was no mystic dream" (Dr. de Pressensé (French Reformed) in

differs in no way from His Presence at a prayer meeting or a conference. They would urge that if He is really present at such gatherings, that Presence cannot be made more real by any celebration of the Holy Communion.

To this we may reply that reality admits both of modes and degrees. It may be compared to light, of whose presence or absence we need never be in doubt. But that presence varies greatly both in mode and degree: the light of Summer differs from the light of Winter, and that of morning from evening. Even the brightest form in which we know it, the sunbeam, may be intensified by means of a lens and focussed to a point where it shines like a diamond. May not something of the same kind occur in the Holy Communion? May not the symbols of bread and wine bring to a focus that Presence which elsewhere is diffused throughout the Church?

Here, however, we have struck on a wall of partition which divides Christian from Christian, for while nearly all will admit that there is a Real Presence of Christ in the Sacrament, many will refuse to admit that such Presence is essentially related to the bread and wine. Some look on the elements as unnecessary and superfluous: others see in them signs which are not absolutely necessary, but are advisable to use because of their long continuance in the Church; others regard them as symbols which assure us of Christ's Presence as nothing else can; others see in them the

The Lord's Supper, p. 9). "I joyfully believe that in the Supper we have . . . the Real and supernatural and active Presence and power of Christ" (Dr. Agar Beet (Wesleyan Methodist) in the same book, p. 188).

vehicles whereby the Presence of Christ is conveyed to His people. All alike appeal to Holy Scripture in their support, and some also appeal to the belief and practice of the Catholic Church. It will therefore be advisable to examine briefly the teaching of the New Testament on this point, and to glance at the history of the Holy Communion in the Christian Church.

The four narratives of Institution contain certain words which are common to all. St. Paul, St. Mark, St. Matthew, and St. Luke, all agree in recording that when the Lord Jesus took bread and blessed and brake it, He said, "This is My Body."[1] They all agree also that the Lord spoke of the cup as containing His Blood, and that He gave both the Bread and the Cup to be eaten and drunk by all His disciples. The earliest accounts of the Institution outside the New Testament are given by Justin Martyr[2] (140 A.D.) and Irenaeus[3] (180 A.D.), both of whom agree entirely with the apostle and the evangelists. The action recorded is so unparalleled, the words preserved are so extraordinary and unique, that if nothing more had been found in Christian literature or history to explain them, they would probably have remained as the greatest enigma in the life of Christ. Even so, however, it might have been inferred that the Lord indicated a certain relationship between Himself and the bread and wine which He blessed, and that He identified them in some respect with His Body and Blood. But happily we are not left without further light from

[1] St. Paul records the words as Τοῦτό μου ἐστι τὸ σῶμα; the three evangelists give the words as Τοῦτό ἐστι τὸ σῶμά μου.

[2] 1 *Apol.* 13. [3] *C. Haer.* iv. 17.

the New Testament, for the one evangelist who omits the record of the institution of the Holy Communion,[1] is the only one who has preserved the discourse of Jesus on the Bread of life. It is probable that the preservation of the discourse is the reason for the omission of the record of institution. An interesting parallel occurs between the author's attitude to the Holy Communion and his attitude to Holy Baptism. Just as he omits all record of institution of the one sacrament, so he omits any definite command concerning the other, and he preserves the record of a conversation with Jesus about spiritual birth, which has many resemblances to the discourse on the Bread of life. The following arrangement brings out the parallelism :

III.	ST. JOHN.	VI.
2. (Nicodemus) came unto him by night and said to him, Rabbi, we know that thou art a teacher come from God : for no man can do these signs that thou doest, except God be with him.		14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.
3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God.		35. Jesus said unto them, I am the bread of life ; he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

[1] "Somewhere in the folds and parentheses of this stupendous sentence (St. John xiii. 1-5) we imagine that the institution of the Eucharist . . . lies concealed. On no supposition can we conceive the author to have been ignorant of the sacramental rite" (Principal Reynolds in Hastings' *Bible Dictionary*, vol. iii. p. 712).

4. Nicodemus saith unto him, How can a man be born when he is old?	52. The Jews therefore strove one with another saying, How can this man give us his flesh to eat?
5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.	53. Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.
6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.	63. It is the Spirit that quickeneth; the flesh profiteth nothing.
12. If I told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?	61. Doth this cause you to stumble?
13. And no man hath ascended into heaven, but he that descended out of heaven.	62. What then if ye should behold the Son of Man ascending where he was before?

It is impossible to believe that the remarkable resemblances in these two discourses are accidental. In each case there is the same interchange of question and answer, the same bewilderment in the hearers, the same unflinching assertion of a mystery by the Speaker, the same references to a spiritual work in which a natural agent was to have a part. If the one discourse cannot be understood apart from Christian Baptism (and there are few who would deny this), neither can the other be understood apart from the Holy Com-

munion.[1] It is not necessary to suppose that when our Lord spoke to Nicodemus and to the Jews of Capernaum, He was referring to sacraments not yet instituted by Him, but it does seem necessary to suppose that when the evangelist recorded these two discourses he saw in the Gospel Sacraments their interpretation. If that supposition be rejected, then, like the original hearers, we are faced with a hard saying difficult to hear. For even if we take refuge in metaphor as some have been content to do, and say that Christ meant by eating His flesh and drinking His blood, believing in His doctrine, there remains the unsolvable problem: Why should a metaphor so liable to misunderstanding have been used, and why was not an obvious explanation, such as is offered, adopted by those who heard the words? The explanation is indeed feeble and inadequate. It drops the plummet into the well, but withdraws it as soon as it strikes the water, instead of letting it sink into the depths.

The narrative shews that our Lord, in answer to the Jews' demand of a sign similar to the gift of manna, announced Himself to be the Bread of life sent down from heaven.[2] He declared that those who believed in Him[3] and who were drawn to Him by the Father[4] would receive eternal life.[5] He contrasted the manna,

[1] The parallelism between the two sacraments might be illustrated thus:

The natural man of flesh and blood from the first Adam.	The bread and wine.
The spiritual man from the second Adam.	The Body and Blood of Christ.
The union of both in one person.	The union of both in one Gift.

[2] St. John vi. 30-33. [3] 35 and 47. [4] 37 and 44. [5] 39 and 40.

which merely for a time supplied the wants of the body, with the Bread of life Which would feed the spirit for ever.[1] Finally he implied that His death was needful ere His flesh and blood could be communicated to His disciples, and when some of these murmured at this, He told them of a greater wonder—His ascension.[2] His last words emphasised the spiritual nature of the Bread of Which He spoke, and claimed for His words that they were both "spirit and life."[3]

It is evident that here the waters are deep and that no surface explanation can suffice. A principle of high importance is laid down, but in terms so mysterious and with such an avowed outlook to the future, that it is only in the future that its application can be found. The principle is, that men cannot have life in the real and eternal sense unless they, by means of faith, receive into themselves the flesh and blood (*i.e.* the Divine Humanity) of Christ. How that principle was to be applied we discover, when we hear those kindred words: "This is My Body, which is given for you." At once they recall and interpret the mysterious language preserved by the fourth evangelist: "Yea and the Bread which I will give is My flesh[4] for the life of the world." Just as the scenes on Calvary and Olivet interpret the Last Supper, so does the Last Supper interpret the discourse at Capernaum. The interpretation is, that Christ is to be to us what no other prophet of God can be. In no carnal or metaphorical sense, but spiritually and really, Christ Himself, in His Divine Humanity, is to enter into our being and make us partakers of eternal life.

[1] St. John vi. 49-51. [2] 51-54, 61-62. [3] 63.

[4] See note Y.—"Body" and "Flesh."

St. Paul is the only other New Testament writer who deals directly with the Holy Communion, but his treatment of it is of great interest and importance. In the Christian community at Corinth founded by the Apostle, individualism threatened to destroy the discipline and order of the Church, and the Holy Communion, which bound together the corporate life of its members, was being perverted by open and flagrant abuse. St. Paul emphasises the fact that the Sacrament is the bond of unity,[1] and that whoever violates that bond by idolatrous practices incurs the gravest risks,[2] for, having at the Lord's Table partaken of the Body and Blood of Christ, he would "provoke the Lord to jealousy" if he then sought to have communion with devils. The Apostle further proceeds to shew how holy the Christian Feast is, and relates the story of its institution. He condemns those communicants who have treated it as an ordinary feast and have eaten and drunk unworthily, and so have not discerned the Body.[3] Their sin is due to this, that they have not discerned themselves, that is to say, they have not found that they are carnally minded, and so are unable to appreciate a spiritual gift. The whole passage shews plainly that St. Paul looked on the Holy Communion as a means whereby Christians had fellowship with Christ, and were made partakers of His Body and Blood, and that this was a spiritual process to which sin might oppose a barrier.

So far we have not considered the meaning of the word "is" (ἐστὶ) in the phrase "This is my Body," and in view of the importance attached to the word by many theologians, it seems necessary to ascertain its

[1] 1 Cor. x. 16-17. [2] 21-22 [3] xi. 27-29.

meaning. If our Lord spoke in Aramaic He did not use the verb at all, but in that case the word was implied, and therefore has still to be interpreted. What meaning must we give it? Is it a figure of speech, a mere metaphor, or does it predicate some reality? Those who maintain the former alternative are scornful of any other interpretation. "One must be wholly unacquainted with Oriental languages and the *uses loquendi* of the prophets in general, and of Jesus in particular, to cast doubt upon the figurative meaning of this form of speech, so popular and so luminous."[1] It does not seem to have occurred to M. Sabatier, who made this confident statement, that those who speak Oriental languages do not adopt his view, for there is no Eastern Church which admits the purely figurative interpretation. What was the *usus loquendi* of Jesus to which appeal is made? According to St. John's Gospel, He spoke of Himself as the Bread of life (vi. 35), the Light of the world (viii. 12), the Door of the sheep (x. 7), the Good Shepherd (x. 11), the Resurrection and the Life (xi. 25), the True and Living Way (xiv. 6), the True Vine (xv. 1). Each of these metaphors was the product of same particular incident and suggested some real aspect of Christ's character. Of none can it be said that it is a mere metaphor or a bare figure of speech; not one of them is expressed save as an absolute truth. Christ is not like the Light of the world, He verily is that Light; He does not resemble a Good Shepherd, He really is the Good Shepherd. All these several words are used to express some aspect of Christ's character as answering to the needs and desires of men. To say, then, that they are

[1] *The Religions of Authority and the Religion of the Spirit*, p. 396.

mere figures of speech, is to miss the very truth they are meant to convey. Similarly with the words "This is My Body." We may be sure that these words are spirit and reality, and not mere figure and metaphor. Even as Christ is our life, so are the Bread and Wine His Body and Blood, given to us that we may be nourished by that life.

There is no principle of the Christian religion affirmed more emphatically in the New Testament than this, that our spiritual life comes through contact with Christ, and is maintained by union with Him. So completely does St. Paul regard himself as identified with the life of Christ that he declares he has ceased to live save as Christ lives in him.[1] This vital union with Christ is the *sine qua non* of a fruitful life.[2] If the question is asked, What is the point of contact between ourselves and Christ whereby we receive His life? it is an insufficient answer to say that it is in our spirits that we know Him, and that we do so through faith, hope, and love. It is indeed true that we must know Him in Whom we believe and love Him in Whom is our hope. But this is not the whole truth, for it deals with our reception of the Gift, and not with His manner of giving. It is His will that we should know Him, not merely as a Saviour without our being, but as a Guest within. His appearance in the history of mankind, His life, death, resurrection, and ascension, are facts of eternal significance, and we are to know Him, not merely as a historical Person, but as One living now and meeting with us. It is at His Table that we thus meet. There our faith brings us face to face with Him, but it cannot bring

[1] Gal. ii. 20. [2] St. John xv. 5.

Him within us. It is through the Sacrament of His Body and Blood that Christ enters into us, and this He does by making us partakers of the Divine nature through the communication to us of His once sacrificed and now glorified humanity.

When we turn from the New Testament to the Primitive Church, and enquire what was believed concerning the Real Presence in the Holy Communion, we find that for the most part the Fathers were content to rest in the statements of Holy Scripture. During the first six centuries there were numerous controversies on many points of doctrine, but within the wordy whirlwinds there was one heart of peace—at the Table of the Lord. There the tumults sank into silence, and with one heart and mind the Christians of the first six centuries rejoiced in celebrating the Sacrament by which they realised that the Lord was in their midst. The result of this is that the meaning of the Real Presence is nowhere clearly expounded in patristic writings, and that references to it are mostly incidental and made with a view to explain or illustrate other matters. Thus Ignatius condemns the Docetists, who "absent themselves from sacrifice and prayer, because they do not acknowledge the Eucharist to be Flesh of our Saviour Jesus Christ."[1] Justin Martyr, in describing why the Eucharist is given to none save baptized believers, says, "for we do not receive these as common bread and common drink, but as by God's word, Jesus Christ our Saviour became incarnate and had both flesh and blood for our salvation, so also the food made Eucharist (εὐχαριστηθεῖσαν) by word of prayer from Him—food from which our blood and flesh are by

[1] *Ep. Smyr.* vi. 2.

assimilation nourished—is, we have been taught, both Flesh and Blood of that incarnate Jesus."[1] St. Irenaeus, arguing against the Gnostics, who denied that the spiritual could be united with the material, says, "How will they be assured that the bread over which thanks have been given is the Body of their Lord, and that the cup is of His Blood, if they say that He is not the Son of the Creator of the world?"[2] Many passages might be quoted from Clement of Alexandria, Tertullian, Cyprian, Athanasius, Ambrose, Cyril of Jerusalem, Chrysostom, Augustine, Cyril of Alexandria, Leo, and Gregory,[3] in which the bread and wine of the Holy Communion are spoken of as the Body and Blood of Christ. Even where the elements are called "symbols" this word is not used in its modern meaning, but as denoting a thing which is, in some way, that which it signifies.[4] Questions which afterwards perplexed Christendom had not yet been raised, and therefore no answers had been formulated. With steadfast simplicity the primitive Christians adhered to the Words of Institution, giving to them a true and mystic meaning, and believing that in the Lord's Memorial they verily received His Body and Blood. Their belief is well expressed by Bishop Jewel, a typical Anglican of the Reformation period, who claims for the Church of England that she has reverted from Roman errors to the primitive faith, and who says, "Together with the same doctors (the Catholic Fathers)

[1] *Apol.* i. 66. [2] *C. Haer.* iv. 18[5].

[3] For these, see Dr. Darwell Stone's valuable book on the *History of the Doctrine of the Holy Eucharist*, vol. i.

[4] This is pointed out by Harnack in his *History of Dogma*, vol. ii. p. 144, and vol. iv. p. 289.

we do expressly pronounce, that in the Lord's Supper there is truly given unto the believing the Body and Blood of the Lord, the flesh of the Son of God, which quickeneth our souls, the meat that cometh from above, the food of immortality, grace, truth, and life, and the Supper to be the communion of the Body and Blood of Christ; by the partaking whereof we be revived, we be strengthened, and be fed unto immortality; and whereby we are joined, united, and incorporate unto Christ, that we may abide in Him, and He in us."[1]

In the writings of St. John of Damascus, who is usually reckoned as the last of the Fathers, we find a precision of language about the Holy Communion, such as is not met with in earlier writers. Like all Easterns he lays great stress on the agency of the Holy Spirit in the Eucharist, but he goes beyond his predecessors when he declares that "the bread which is offered and the wine and water are by means of the invocation and descent of the Holy Ghost supernaturally transmade into the Body and Blood of Christ, and are not two things but one and the same thing.... The bread and the wine are not a figure of the Body and Blood of Christ (God forbid), but are the Body of the Lord that is filled with Godhead, even of the Lord Himself Who said, "This is My"—not figure of the Body but—"Body," and not figure of the Blood, but "Blood."[2] It seems evident, however, that in his time such words as figure and symbol had come to mean signs of an absent thing, and that it is in this sense St. John of Damascus regards it as an impiety to use them. But it must be admitted that his language is open to the

[1] *An Apology of the Church of England*, part i.
[2] *De Fid. Orth.* iv. 13.

interpretation that he did not believe in the permanence of the elements. Later Greek and Oriental theologians followed on the lines laid down by him, but there was still an absence of controversy, and when the representatives of the Eastern Church adopted the Definition of the Council of Florence in 1439, they did not do so as accepting Western mediaeval distinctions but as emphasising and safeguarding the orthodox faith that the Gifts received by the faithful in the Holy Communion are the Body and Blood of Christ.[1]

If further proof were needed of the manner in which the undivided Church regarded the Real Presence in the Holy Communion it might be found in the careful preparation for participating in the Sacrament,[2] the exclusion from the service of unbelieving and unworthy persons, the reverent care of the consecrated elements, and especially in the language of all the ancient liturgies. To quote but one example: the prayer in the Liturgy of St. Chrysostom which is said both by the priest and the deacon before receiving the Gifts and is afterwards read on behalf of the lay communicants, contains these words: "I believe that this is Thy most pure Body indeed, and that this is Thy precious Blood indeed."

In the West, controversy arose in a friendly fashion and was at first conducted without heat, but it passed into angry argument which continued to rage with a fury and fierceness that is even now not entirely abated. It was inevitable that such controversy should arise amongst an enquiring and practical people. Changes in the meaning of words had made certain expressions

[1] See Note Z.—Transubstantiation in the Eastern Church.

[2] See Note AA.—The Fast before Communion.

of the Fathers sound strange in Western ears, and in particular such words as sign, figure, and symbol, had come to mean the present marks of an absent thing. Hence it seemed to the schoolmen that to regard the bread and wine as signs of the Real Presence, meant to deny that the Body and Blood of Christ were truly there, for, so they argued, no sign could be that which it signified. Paschasius Radbert,[1] writing in the ninth century, denied that there could be anything else in the Sacrament than the Body and Blood of Christ. He argued that Christ must be there either *in veritate* or *in figura*, for the two terms were mutually exclusive. As Christ was there *in veritate* it followed that the '*figura*' had ceased to exist, and instead of it there was the Body and Blood of Christ, which was "no other flesh than that which was born of Mary and suffered on the cross and rose from the tomb."[2] The latter identification was rejected by Rabanus Maurus, who, however, did not deny that the Body and Blood of Christ were really present. A fellow monk of Paschasius, named Ratramn, agreed with Rabanus Maurus, but held that Christ's Body and Blood were present in the Holy Communion in the same way that the Holy Spirit was present in the water of Baptism.[3]

[1] In another direction this theologian's leadership was unwise, for he was the promoter of the theory that the repetition of the Words of Institution effects the consecration. As he knew the older theory, that the Bread and Wine became the Body and Blood of Christ by the operation of the Holy Ghost, he was preserved from denying it or abandoning it. His successors, who lacked this knowledge, went much further and finally found themselves in opposition to Primitive and to Eastern belief.

[2] *De Corp. et Sang. Dom.* i. 2.

[3] Ratramn's book *De Corpore et Sanguine Domine* (845 A.D.) has had a singular history. The Synod of Vercelli (1050 A.D.) con-

In spite of these criticisms, the opinions of Paschasius prevailed, and when they were challenged by Berengar in the eleventh century, he found almost no support. It was the lot of this unfortunate theologian to be vilified and persecuted during his life and misrepresented after his death. He himself believed that he was resisting an unspiritual and dangerous theory, an *inepta recordia vulgi* which was tending to crude materialism. He fell back on St. Augustine's distinction between the *sacramentum* and the *res sacramenti*, the symbol and the thing symbolised, and maintained that both were present in the Holy Communion. "The bread and wine are, as all the Scriptures attest, turned by consecration into the Flesh and Blood of Christ, and it is certain that whatever is consecrated or blessed by God is not absorbed or taken away thereby, or destroyed, but remains and of necessity becomes something better than it was."[1] He strongly affirmed both the Real Presence of Christ's Body and Blood, and the continued existence of the Bread and Wine. A recantation was forced upon him, and in it he was made to confess that "the bread and wine which are placed on the altar, are, after consecration, not only a sacrament, but even the true Body and Blood of our Lord Jesus Christ, and

demned and burned it as a heretical work of John the Scot. Fisher, bishop of Rochester, appealed to it in 1526, as representing Roman doctrine against Protestant misrepresentations. The Reformers on their part quoted it as favouring their views, and the Council of Trent put it on the *Index* as a spurious work. Its authenticity was vindicated by Sainte-Beuve and Jacques Boileau early in the eighteenth century. Ratramn's Works are in Migne's *Patrology*, vol. 121.

[1] See Dr. Gore's *Dissertations on Subjects connected with the Incarnation*, p. 256.

sensibly, not only in a sacrament but in reality (*in veritate*), are handled by the hands of priests, broken and ground by the teeth of the faithful." The grossness of the materialistic theory here expressed shews how far the mediaeval Church was travelling from the simplicity and spirituality of earlier days. Attempts to refine the theory were made by Hildebert of Tours and Peter Lombard, but their subtle distinctions were not understood by the mass of the clergy and laity. About this time the word *Transubstantiation* came to be used to denote the change made by consecration in the bread and wine. St. Thomas Aquinas, in whom the now accepted theory found its ablest exponent, taught that by a supernatural change effected by the power of God, the substance of the bread and wine was made into the real Body and Blood of Christ. The change was not apparent to the senses, for the accidents of bread and wine remained, but it was accepted through faith. The distinction here made between the substance and the accidents of a thing was in conformity with the current Aristotelian philosophy, but is now long discredited. The accidents were held to be the appearances recognised by the senses, and the substance was that which really constituted the thing, though it could neither be seen, smelled, touched, tasted, nor heard. Transubstantiation meant the change of this unknown and unknowable substance into the Body and Blood of Christ, while the accidents remained unchanged, even although they no longer had a substance in which to adhere. The difficulties and dangers of such a theory were apparent to theologians like Rupert of Deutz, who argued that the Holy Spirit does not destroy but vitalises, and that therefore the bread and wine

continued to exist after consecration, and by thinkers like William of Occam, who accepted Transubstantiation on the authority of the Church, while affirming that reason required belief in the continuance of the bread and wine. In England, John Wycliffe and Sir John Oldcastle rejected the prevailing theory, and denied that consecration made any such change in the bread and wine as to end their existence. Although both alike maintained belief in the Real Presence, their opinions were repudiated and condemned by ecclesiastical authority.

The Western Church was now committed to a theory which removed the Presence in the Holy Communion from the region of the mystical to that of the miraculous, and which perverted the function of faith. She taught that by a miracle the appearance of bread and wine was maintained, although the substance of both had ceased to exist. A further miracle had to be accepted, for after the Body and Blood had been received, and before the processes of digestion had begun, the supernatural substance was said to be withdrawn and the natural substance restored. The need of postulating a second miracle to undo what was done by a first miracle also postulated, was a proof of the unreasonable nature of the theory. So much was indeed admitted, but it was asserted that the miracles had to be acknowledged by faith on the authority of the Church. This was to impose on faith a greater burden than it can bear, and to strain ecclesiastical authority to the breaking point. Faith may be the condition and atmosphere of a miracle, but it cannot be its test. Our Lord required faith in those whom He healed, but when He put forth His power, the result

was evident to the mind and could be tested by the senses. By faith we may believe that there is a Real Presence of Christ's Body and Blood in the Sacrament, but when we are told that we must also believe that the substance of the Bread and Wine are non-existent, we make objection that this is contrary to reason and need not be accepted. Impossible though it seems it may be true, since Church authority is claimed for it, but if we are to submit to that authority we must know when and how a Church received a revelation from God that her theory was true. Nothing else than this can satisfy those who know what is the teaching of Holy Scripture, and what was the belief of the Primitive Church.

Early in the history of the Reformation the mystical view of the Holy Communion attracted the attention of its leaders. Of these, Luther, Zwingli, and Calvin were the chief, and each of them wrought out a new and distinct theory. Luther approached the consideration of the Holy Communion with certain definite convictions, from which he never resiled. (1) He believed that every Christian in a state of grace is in vital union with the risen and glorified Christ. (2) He believed that this union is maintained by the reception of Christ's Body and Blood in the Holy Communion, (3) but is only realised by the faith of the communicant. His rejection of Transubstantiation was due not so much perhaps to the abuses of which it was the fruitful parent, as to the fact that it appeared to run counter to the third of his convictions. In formulating his own theory he derived considerable help from the works of William of Occam, from which he borrowed freely both in language and illustrations. Luther's

peculiar theory of ubiquity was not, (as is sometimes supposed), the basis of his doctrine of the Real Presence, for it was formulated many years afterwards, and his earlier writings contain no reference to it.

The Lutheran view is commonly known as Consubstantiation, but although this appears to be a fair designation, it is not owned by Lutheran theologians. Luther held that the Body and Blood of Christ were really present in the Holy Communion, but that they did not substantially take the place of the bread and wine, which continued to exist in their own proper substances. But in, with, and under the bread and wine there was present the Body and Blood of Christ, which was supernaturally and spiritually added to the elements in a *unio sacramentalis*. When Luther's theory was described as "impanation" and as implying a mixture of the bread and wine with the Body and Blood, he repudiated both the word and the idea, maintaining that the Body and Blood were neither mixed with nor locally included in the bread and wine but sacramentally united to them. This union was accomplished by the continuing power of Christ's commandment "Do this," but it was conditional on the Sacrament being used as Christ ordained. There was, however, no efficacy in the Sacrament apart from faith, for although the wicked received the Body and Blood in union with the bread and wine, they were unable to discern them, and so ate and drank to their own judgment. Although Luther's theory provided an escape from some of the contradictions and abuses of Transubstantiation, it brought with it difficulties of its own, partly by reason of its crudity of expression, its

confusion of the sign with the thing symbolised, and the fact that it had no essential relationship to the rest of Luther's teaching.[1]

In mentioning Zwingli, one feels moved to record an apology, because of the manner in which his views are persistently misunderstood and misrepresented by Anglican writers, and especially by High Churchmen. No doubt it is difficult for them to deal fairly with one who was the father of political Dissent, and whose doctrines paved the way to Socinianism. His character also is somewhat mixed, and compares unfavourably with the single-minded manliness of Luther and the austere morality of Calvin. But the effort must be made to deal fairly with Zwingli, as otherwise our views not only of his doctrine, but of much of the belief of modern Protestantism, will be faulty and mistaken. There is a striking contrast between the spiritual experiences of Luther and of Zwingli. Whereas Luther's religious beliefs were the outcome of his own spiritual life in its struggle towards forgiveness and peace with God, Zwingli's were the result of an intellectual process. It was by a calm study of the New Testament that Zwingli came to the conclusion that the Church had perverted the faith of the Gospel. Whereas Luther found Christ as a present Saviour, Zwingli found Him as a historical Person living in the pages of the New Testament. When therefore Zwingli

[1] Just as modern philosophy has made Transubstantiation, in the terms in which it was first stated, an impossible theory, so modern science has done the like for Consubstantiation. Luther's favourite illustration of his theory was that of a red hot bar of iron, which remained iron when heat had been added to it and permeated it. We now know that there is no caloric substance which is added to the iron, for heat is nothing but a mode of motion.

came to contemplate the meaning of the Holy Communion, he sought to relate it, not (as Luther did) to a present Saviour, but to One Who wrought out salvation in His earthly life. When Zwingli went to meet Luther in conference at Marburg, he also had three definite convictions in his mind. (1) That the bread and wine are symbols of the Body which hung on the cross and of the Blood shed there. (2) That it is of this crucified Body and of this shed Blood that Christians are partakers in the Holy Communion. (3) That faith is the means whereby they feed thus. It is not correct to say that Zwingli denied the reality of Christ's Presence in the Sacrament, nor is it fair to quote in support of such denial statements from his later books written under the pressure of Lutheran attacks. He definitely asserted his belief in a real and mystical Presence, but—and here is the point where Zwingli struck out a line of his own—he believed that the Body and Blood given and received in the Holy Communion is Christ as once crucified and not Christ as now glorified.

Luther misunderstood Zwingli and Zwingli failed to understand Luther, but Calvin had a clear understanding of the opinions of both. It was his hope—a vain one, as events proved—to unite the sundered Protestantism of Europe, and as the division began from diverging theories of the Real Presence, he set himself the task of bringing together the followers of Luther and of Zwingli by means of a reconciling theory. His intention was to hold what Zwingli taught, and to add to it what Luther approved. Therefore, while maintaining Zwingli's fundamental positions, Calvin advanced beyond them. He taught that in partaking

of the Body and Blood of Christ as crucified for them, believers receive thereby a divine Gift. For the flesh of Christ, because of its union with the Divine, possesses a perpetual life-giving power, and this power is imparted to the faithful in the Holy Communion. Although Calvin's view was at first welcomed by the Lutherans, and was embodied in some of the Reformed Confessions of Faith (*e.g.* the French, Belgic, and the Scots Confession of 1560), it did not in the end commend itself to either side. The Lutherans regarded with dislike a theory which had a fixed place in a system that hinged on a doctrine of election, and Calvin's own followers began to suspect a tinge of Romanism in his theory of the grace bestowed by Christ's Body and Blood. That theory was rejected by his disciple Turretin, and was gradually and quietly dropped by every Calvinistic community.[1] The only refuge in which it still maintains a precarious existence is within the Church of England, where it is accepted by some who describe themselves as "old-fashioned High Churchmen." When it is rejected, all that remains of Calvin's theory is identical with the views of Zwingli, but is expressed in better terms.

The Church of England during her reformation profited by the continental controversies on the Real Presence without committing herself to any one of them. The Roman and the Zwinglian theories, in the grosser form assumed by the one and the barer

[1] Waterland remarks on Calvin's distinctive doctrine, "Here that great man and illustrious reformer was somewhat embroiled, and could never sufficiently extricate himself afterwards" (*Doctrine of the Eucharist*, ch. vii.). Van Oosterzee deplores Calvin's departure from scriptural teaching, and says that here he has erred with Luther and the Romish Church (*Christian Dogmatics*, p. 767).

form assumed by the other, she did indeed reject, but she did not condemn either theory. It is now urged from two different sides that the Church of England is indebted to Calvin for her doctrine of the Real Presence in the Holy Communion. This is a common allegation amongst Nonconformists, especially those who have a Calvinistic ancestry. From an opposite side Roman Catholic writers, like Mr. Edmond Bishop,[1] contend that Calvin's conception of the Real Presence formed the intellectual basis of the Anglican Reformers. There are certain significant facts, however, which Nonconformist and Papist have both overlooked. (1) The opinion of this or that leader in the Anglican Reformation is not to be accepted as the opinion of the Church of England. That is expressed in her formularies and her liturgy, and it is notorious that thorough-going Calvinists found it a grievous thing to sign the one or to use the other. If Anglican divines are to be quoted as representing the doctrine of the Church, it would be much fairer to quote the Caroline divines who gave to the Prayer-book its final form, rather than those who lived in times of change and, to some degree, of experiment.[2] (2) Even the Anglican divines of the Reformation never appealed to Calvin in the manner of disciples deferring to a master. Nowhere do they assume that because Calvin has spoken, therefore the matter is ended. With absolute

[1] See his article in the *Dublin Review* for September, 1898.

[2] A protest may be registered against any appeal to the revered name of Hooker as favouring some special theory of the Real Presence. Such an appeal is forbidden by his own earnest request that men would refrain from controversy on this subject. See the admirable comment on this by the Bishop of Oxford in his *Introduction to the Fifth Book of Hooker*, pp. 176-7.

unanimity they appeal to Holy Scripture and to the Fathers as the final court by which their doctrines are to be judged. (3) On some of the points where Luther and Calvin differed from Rome, the Anglican divines agreed with them and took their side. This naturally led to sympathy with their allies, to defence of their common positions, and to opposition to their enemy. Unless this polemical attitude is understood and allowed for, very serious misunderstanding is certain to arise. (4) Both Papist and Nonconformist have shifted their ground since the Reformation, and yet persist in adherence to arguments and criticisms based on the fond imagination that they stand where their fathers stood.

Amidst the lamentable results of Reformation controversies on the Real Presence, there are other results over which we may rejoice. It was a clear gain when the grosser forms of the theory of Transubstantiation received their death-blow from the vigorous hands of the Saxon and Swiss Reformers. True, the theory itself remained, and even received further conciliar authority at Trent, but henceforth it was stated by responsible Roman theologians with caution and reserve, freed as far as possible from materialistic ideas, and expressed in terms that imply mystery more than miracle.[1] It was another gain when the authority of

[1] Cardinal Newman's oft-quoted words will bear quotation once more: "Our Lord neither descends from heaven upon our altars, nor moves when carried in procession. The visible species change their position but He does not move. He is in the Holy Eucharist after the manner of a spirit. We do not know how; we have no parallel to the 'how' in our experience. We can only say that He is present, not according to the natural manner of bodies, but *sacramentally*. His Presence is substantial, spirit-wise, sacramental; an absolute

the Schoolmen was superseded by the greater authority of Holy Scripture, and when the practice and belief of the Primitive Church came once more into view. It was a further gain when the reality of Christ's Presence was seen to be in essence spiritual, and discernible by faith alone. It was a gain also when one original purpose of the rite was re-discovered, when the Holy Communion was recognised as something in which believers were to partake and not something on which they were to gaze, and when there was restored to the laity that right of which no pretext of reverence may deprive them—the right to receive the Cup.

We have already hinted at post-Reformation developments amongst both Roman Catholics and English Nonconformists, and it is advisable to refer more plainly to these. The Roman development will be dealt with in the following chapter, since it is mainly concerned with devotional use, but the other development has been of a very different character. After the strenuous times of the Reformation, continental Protestantism settled down into a lethargy of Lutheran and Calvinistic orthodoxy, amidst which there spread steadily, surely, and quietly the opinions of Faustus Socinus. Great Britain shared in the lethargy, and to a lesser degree in the Socinian movement. Although the national Church did not escape the contagion, she was saved by her ancient creeds and liturgy from receiving it in a dangerous form, but the Presbyterians

mystery, not against reason however, but against imagination, and must be received by faith" (*Via Media*, ii. p. 220). With the exception of the ambiguous word "substantial," there is nothing whatever in this statement to which an Anglican need object. Similar words might be quoted from Aquinas, and the Tridentine statement is far removed from the terms dictated to Berengar.

and Independents, having no such protection, were exposed to its full effects. By and by a reaction came, and the Socinians were expelled from amongst the more orthodox Nonconformists, who again affirmed their adherence to the Catholic doctrine of the Holy Trinity. But one mark of Socinianism remained upon them, and endures to this day in their theories concerning the Holy Communion.

Socinus was the forerunner of Rationalism, by which we must understand the use of reason in opposition to Church authority, and divorced from faith. To Socinus all mystery in religion stood condemned as irrational. He therefore rejected the doctrines of the Holy Trinity, the Incarnation and the Atonement. The Sacraments he regarded with suspicion, but although he discarded Holy Baptism as needless, he conceded a place in his system to the Holy Communion after he had deprived it of all reality. To him it was nothing more than the commemoration of a great teacher who suffered martyrdom for the truth. He acknowledged that it might have a declaratory meaning, signifying the reception of truth, and he admitted that it was a manifestation of the unity of Christians as brethren in Christ, but it was not a divinely appointed means of grace. It was at most a pious work and one not specially spiritual, nor was it to be compared in value with intellectual knowledge of Christ.

It is this view of the Holy Communion which obtained such a hold on the minds of Nonconformists that, after they had purged themselves of the Socinian theology, they unconsciously retained the Socinian theory of the Holy Communion. True, they related it to Christ as Divine, and as having made atonement

for sin, but they regarded the bread and wine as signs of an absent Lord, and as meant exclusively to commemorate His death on Calvary. The value of these signs lay in their forming a mental link between the communicant and Christ, and helping him better to understand the love of His Redeemer. In this modified form, the theory is an advance on that held by Socinus, but it falls short of the teaching of Zwingli, and far short of the teaching of Calvin. Yet it is this theory which prevails to-day, even amongst Presbyterians, and which is practically universal amongst Baptists and Congregationalists. As Methodism arose after the Socinian influence had spent its force, that infection was escaped, but the Arminian theology adopted by Wesley led his followers to lean towards the Remonstrant theory of the Sacraments, and that theory was akin to the sacramental views of Socinus. Happily Methodism, or at any rate Wesleyan Methodism, has kept an antidote to such teaching in its employment of the Liturgy for its office of the Holy Communion. Therefore, amongst Wesleyans there is found a truer view of the Real Presence than amongst any other of the larger dissenting communities. Of this an interesting proof is furnished in the clerical symposium entitled *The Lord's Supper*, to which reference has already been made. On p. 185 Dr. Agar Beet (Wesleyan) remarks: "I cannot conceal my regret that the 'Declaration of the Faith, etc., of the Congregational or Independent Dissenters,' printed in the *Congregational Year-Book*, gives only, in reference to the Lord's Supper, a doctrine practically identical with that of Mr. Hopps (Unitarian). By no means do I infer that this document tells all that our

Congregational brethren believe. But it is unfortunate that they do not feel it absolutely necessary to assert, in a public 'Declaration of Faith,' much more than they have done.... With pleasure I notice that the 'Declaration' is condemned by an eminent Congregational minister, the Rev. R. W. Dale, in a most able essay on *The Doctrine of the Real Presence and of the Lord's Supper*. He admits on p. 371 that 'there can be little doubt that modern Congregationalists in their extreme dread of high sacramental doctrines, have drifted into pure Zwinglianism; it is possible that some of them have drifted further still.'" Dr. David Brown (Presbyterian) says on p. 50 of the same book, in reference to what he describes as the "Real Presence theory of the Lutherans and High Anglicans," "to remember an actually present person is to me not intelligible." It was probably with reference to such statements as this that Dr. Sprott sorrowfully remarked, "The Reformed Doctrine as to the Lord's Supper is no longer held by many of the Evangelical School. Views are prevalent which are more negative than those which Calvin characterised as profane."[1]

It is in its sacramental teaching that Nonconformity is weakest; it is here that many devout Nonconformists feel unsatisfied with what they are taught. Whenever, for purely religious reasons, a Nonconformist has become a Churchman, it has nearly always been because he longed for sacramental teaching and practice of a better kind.[2]

[1] *Worship and Offices of the Church of Scotland*, p. 124, note.

[2] That well-known journal of intellectual Nonconformity, *The British Weekly*, has the following remarks in its leading article of Sept. 17th, 1908: "Is it certain that in these days we profit as we are meant to do by the Sacrament of the Lord's Supper?... Sects otherwise orthodox have decayed because of their neglect of the

If only our Nonconformist brethren would move forward in their sacramental teaching to the standpoint of Calvin they would make a great advance towards that union with the Mother Church for which surely we all hope and pray. It would be an appreciable advance, if they were all to reach even the position of Zwingli.

Of late years one or two innovations of a singular kind have been adopted by many Nonconformist congregations in their observance of the Holy Communion. The propagation and growth of teetotal principles has brought about in the minds of some people so great a hatred of alcohol that they look upon it as "the devil in solution," and quote against it the text "touch not, taste not, handle not." Therefore when they receive the Cup in the Holy Communion they pass it untasted. When such people are found within the Church of England, they are usually amenable to instruction, and their opinions may be respected and met by the employment of pure wines used exclusively for sacramental purposes and containing a minimum of alcohol. The addition of water, when the cup is being prepared for the

ordinance. Sects like the Unitarians have really no place for the Lord's Supper. We have read of a Unitarian Chapel in which bread and wine were set on the table for the guests to look at, it being thought unnecessary that they should eat and drink. . . . Souls not nourished by the Sacrament may easily seek for churches in which the importance of the Sacrament is exaggerated and its true meaning much disguised." Professor David Smith (Presbyterian), writing in the same journal on June 23rd, 1910, observes: "The truth is that the Sacraments are the very heart of Christian worship, and their neglect, their perfunctory and slovenly administration, is a sore impoverishment of the Church, and proves how very low the tide of our spiritual life has ebbed."

service, will practically make the presence of alcohol unappreciable. But amongst Nonconformists, where the mixed chalice[1] is unknown, such a method has not been followed. It has become the custom to provide and use "non-alcoholic wines," which are not made from grapes but from British garden fruit, and which may be chemical concoctions. Sometimes the congregation is sharply divided in opinion and the teetotal communicants sit apart from the others and have their separate cup, but generally, through their greater determination, they are able to impose their will on the rest of the congregation. Another more recent innovation is the introduction of the individual communion cup.[2] The spread of the knowledge of the germ theory of disease has made some people object to drink from the same cup as their brethren, and to insist on having a separate little cup of their own. The result is that many congregations have adopted the new system, and that very great variety prevails in the manner in which the cups are used. Of these innovations it may be said that not only do they widen the distance between the Church and Nonconformity, but they tend to lower still further the theory held by Nonconformists of the relation of Christ to the Holy Communion.

Within the Church of England all the theories of the Real Presence which we have been considering are to be found. The Socinian view and the modified form of it which prevails amongst Nonconformists have no claim on the acceptance of Churchmen and ought to be repudiated. It is only amongst Protestants

[1] See Note BB.—The Mixed Chalice.

[2] See Note CC.—The Individual Communion Cup.

of the extreme kind that such opinions are found. The grosser view of Transubstantiation condemned in Article XXVIII is equally to be repudiated. But Transubstantiation in a refined and spiritual form, Consubstantiation, and the theories of Calvin and of Zwingli[1] may all be held within the Church, nor ought those who hold any of these theories to be branded as disloyal Churchmen. Pusey, Keble, and Bishop Forbes, so far as they committed themselves to any theory, seemed to have held Transubstantiation in this refined form, believing in a change which was purely spiritual and sacramental and a Presence which was neither corporal nor local. Consubstantiation was allowed by the late Archbishop Temple, in his judgment issued in October, 1898, to be a permissible theory within the Church of England. Calvin's theory was accepted by many of our Reformers, and whoever has studied Waterland's standard work on the *Doctrine of the Eucharist* knows that its author was a disciple of Zwingli, though he did not acknowledge it. It is the Zwinglian view which apparently finds most favour with the modern Evangelical School.

In conclusion, we may sum up the result of our enquiry into the meaning of the mystical aspect of the Holy Communion, by emphasising the following five points:

(1) The fact of the Real Presence[2] must be distinguished from all theories which in any way

[1] I refrain from describing the theory of Calvin as Virtualism, or designating Zwingli's theory as Symbolical, since both terms are misleading.

[2] See Note DD.—The terms "Subjective" and "Objective."

attempt to explain it. No theory hitherto advanced has proved entirely satisfactory, nor has any theory received the approval of the Catholic Church. Each of the chief theories has its merits and its defects, and that is to be preferred which is most faithful to the words of Holy Scripture, and most in accord with the belief of the Primitive Church. But some will wisely refuse to bind themselves to any theory, believing that what is mystical cannot be perfectly interpreted by words. Enough surely if we recognise the fact that the Presence is Real, and are as sure of Its existence as of our own.

(2) The Presence is spiritual, and as such possesses reality in its highest form. It is not—if such expressions are permissible—less real because it is spiritual, but more real, for spiritual reality is the basis of all others. Apart from spirit there can be no reality for us; apart from God there can be nothing real.

(3) The bread and wine undergo no physical change that we can detect, yet in a mystical, sacramental, and ineffable manner they become the Body and Blood of Christ. Our senses require us to assent to the first part of this statement and our reason consents; our faith and our experience convince our reason that the second part also is true. We agree therefore to both, believing that here we deal with what is transcendent but not impossible.

(4) It is by faith that the Body and Blood of Christ are discerned. They are present whether we discern them or not, but that Presence is in relation to faith—the faith of the Church. Faith is not the whole process of participation, for then the bread and wine

would be superfluous but it is that which makes participation possible. Two things are needed for our spiritual life, faith in Christ and participation in his Body and Blood, and both are necessary in the Holy Communion. The want of faith means the absence of that spiritual power whereby the Body and Blood are discerned, and the presence of sin means that a barrier is interposed between the unrepentant communicant and the Gift of his Lord.

(5) The primary purpose of the Body and Blood is their reception by the faithful. While the Presence is in response to the faith of the Church as a unity in which the individual believer is merged and in whose act of worship he takes his part, the Presence comes to him as he receives the Body and Blood. Thus like Zaccheus, the communicant realises that he is singled out for His Lord's companionship.

The oft-quoted words, ascribed to Queen Elizabeth, contain something more than an adroit answer to crafty controversialists. They may be taken to convey a believer's acceptance of a revealed mystery, and to express faith in a spiritual Gift which eludes definition but whose reality is assured alike by Christ's word and by the experience of His saints:

> "Christ was the Word, and spake it,
> He took the bread, and brake it;
> And what the Word doth make it
> That I believe and take it."

X. DEVOTIONAL.

"In everything by prayer and supplication with thanksgiving (εὐχαριστίας) let your requests be made known unto God." Philip, iv. 6.

WHAT religion is to mankind, prayer is to religion. It is the spring of spiritual force, the fountain of spiritual strength. Without religion man would sink to the level of the brute; without prayer, his religion would become soulless and dead. This applies to religion, whether regard be had to its outer form of godliness (εὐσέβεια)[1] or its inner form of worship or service (λατρεία or δουλεία).[2] These are as intimately related to each other as feeling and action, and each is necessary to the other. It is, however, with worship that we have to do in this chapter, and especially with its expression in the service of the Holy Communion.

The Christian cultus or worship agrees in some respects with those of other religions. Like them it is the expression of the religious feelings of the worshippers and of their beliefs concerning the Being Whom they serve. Like them also, it assigns to prayer a great and commanding place. There are, however, certain marks which distinguish Christian

[1] 2 St. Tim. iii. 5. [2] Heb. ix. 1, Eph. vi. 7.

prayer from all other kinds. (1) Christian prayer is concerned first and mainly with spiritual things, and only secondarily and in a lesser degree with material things. Of non-Christian prayer it may be said that its chief concern is with material wants, and that it asks for such blessings as health and prosperity, for good harvests, for success in hunting and in war. Only occasionally does it rise to spiritual things and ask for pardon of sin or peace of heart. (2) Christian prayer is offered through Jesus Christ our Lord.[1] In non-Christian prayer the worshipper addresses his Deity, and there is no third person concerned in the action, but in Christian prayer there is a Mediator through Whom all requests are presented. This assures the Christian who prays that his requests will be received, since they are made, not in his own name, but in the Name of Christ, and also that such requests alone as are sanctioned by Christ's acceptance will be granted by the Father. (3) In all Christian prayer there is the co-operation of the Holy Spirit. The believer prays, therefore, not solely of his own motion, but because he is moved to do so by the Holy Spirit Who quickens his faith, helps his infirmities, and teaches him how and for what to pray.[2] Of Christian prayer, therefore, we may say that it is made in the Holy Ghost for all things necessary for our well-being, and is presented through Jesus Christ our Lord.

Whenever Christians meet together in the name of Christ their gathering at once resolves itself into a prayer-meeting, but there is one such gathering which is

[1] St. John xvi. 24.

[2] Rom. viii. 26-7, Eph. vi. 18, Jude 20.

supremely the prayer-meeting of the Church: it is the Holy Communion. This sacred feast was first held in an atmosphere of intense spiritual prayer. Within the upper room in Jerusalem, the awe-struck disciples listened to their Lord's intimate converse with His Father and to His prayers for them, as like a better Abraham He pled for His friends,[1] not that they might escape temporal death, but that they might be preserved to everlasting life, and be made perfect in one union with Him and the Father, and so be sharers in His glory.[2] No prayer like this had ever been offered by human lips, and it was fitting that it should be uttered on the same night in which the Lord instituted His Memorial. It was for the first communicants that the Saviour thus prayed, and it was to them that He made the marvellous promise: "Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My Name. Hitherto have ye asked nothing in My Name; ask, and ye shall receive, that your joy may be fulfilled."[3]

When the early Christians met for the Lord's Memorial, they breathed the same devotional atmosphere as that amid which the Last Supper was held. They gathered together according to the Lord's commandment, to plead His sacrifice and to entreat His intercession. Hence Christian prayer has from the first contained certain elements of tenderness and emotional fervour, due to its association with the Holy Communion. The hearts of believers have burned within them, and their lips have trembled with grief and gladness, as they remembered the love of their

[1] Gen. xviii. 23-33. [2] St. John xvii.
[3] St. John xvi. 23-4.

Master. Even now in the liturgies of East and West, beneath all the archaic wrappings of a dead tongue, one may feel the undying heart of Christian love beating in their prayers. Where in our day all ancient forms are set aside and the minister is left to pray as best he can, it is nearly always the case that at the Lord's Table his lips form accustomed phrases of prayer, such as he has used before, or heard others use on the like occasions, and that his "Table prayers" spring from his heart, whereas his "pulpit prayers" are elaborated by his mind.

The Holy Communion is a centre of devotion because it declares in act what all Christian prayer declares in word—that we approach God through Jesus Christ our Lord. It therefore supplies us with what we need in such an approach, viz. a ground of confidence external to ourselves. Thus we draw near to God the Father, pleading the merits of Christ the Son, and ranging ourselves under the broad banner signed with the cross. We claim the intercession of Christ even as we plead His merits, that His prevailing voice may be added to our wavering speech. While we do this in all Christian prayer, wherever and however uttered, yet in the Holy Communion we do so uniquely and supremely, as then the word is aided and replenished by the act.

The relation of prayer, and especially of sacramental prayer, to the other parts of Christian life and worship may be learned from a parable in stone and lime, such as is told by any ancient parish church. Whether its venerable walls rise amid meadows and cornfields, or bear aloft their pinnacles above the smoky roofs of the city, there is always some clear space around it

where the dead rest, and where grass and flowers may grow. Passing within this God's acre from the noise of the streets or from the quiet of the country lane, we are conscious of something left behind and of something which we are gaining. Walking along the well-worn path, girt with tombs telling us of those who sleep in Christ, we reach the church porch, and with uncovered heads enter the door that leads into the nave. Before us lies the quiet house of prayer, and as we look around our eyes are drawn to where the altar stands as the centre and sum of all. So also while Christian literature marks out a sacred space for us apart from secular knowledge, we enter a still more sacred place when we bow our knees in prayer. But within all Christian prayer, summing it up and dominating it, is sacramental prayer, the holiest shrine, and that which bears most plainly the seal and impress of Christ. This is true, not only of the prayers of the Liturgy, hallowed as they are by centuries of use, and in which all unite, but also of the private prayers of individual communicants which they offer severally in the pauses of the Service, "than which there never was provided a better Help to Devotion."[1]

Of the eight different parts into which it is customary to divide prayer, there is none which may not find its noblest expression in the Holy Communion. These parts are known as Invocation, Adoration, Thanksgiving, Confession, Supplication, Intercession, Meditation, and Dedication.

(I.) Invocation means a solemn calling upon God by some revealed Name. It is an act of faith as well as of

[1] Bishop Wilson on "The Lord's Supper."

devotion, for it expresses belief in the divine character denoted by the Name, and it is done in the expectation that God will respond to the call. In liturgical prayer, the invocation strikes the keynote of all that follows. In the Lord's Prayer, for example, the petitions are so general and universal in their scope, that they might be repeated by a Jew or a Mohammedan, but it is a Christian alone who can truly say "Our Father," for he believes that no man cometh to the Father but by the Son.

It is a characteristic of the prayers used in the Holy Communion that they are all addressed to God the Father, before Whom the Memorial in made. In this respect the English Liturgy follows closely the primitive forms;[1] more closely indeed than the Canon of the Latin Mass, which contains four prayers addressed directly to Christ and said by the priest immediately before his own communion. These prayers, however, like similar ones in the Liturgies of St. James, St. Mark,[2] St. Chrysostom, St. Basil, and others, are for the private use of the priest. In the Armenian Liturgy there is such a prayer to be said by the clerks immediately before the Epiclesis, and in the Liturgy of St. James and those of the Jacobite rites, the people say after the Words of Institution, "Thy death, O Lord, we declare, and Thy resurrection we

[1] The Third Council of Carthage (397 A.D.) decreed in its twenty-third canon: "Et cum altari assistitur, semper ad Patrem dirigatur oratio" (*Harduin*, i. 963).

[2] The confused Prayer of the Offertory in this Liturgy appears to be addressed to "Our Master and Lord Jesus Christ," but its conclusion "through the grace and mercies and philanthropy of thy only Begotten Son" shows that it must be regarded as addressed to the Father.

confess." The Epiclesis itself, whereby the Holy Ghost is invoked to descend upon the bread and wine, is invariably addressed to the Father, from Whom first the Spirit proceeds. Keble has observed with truth that "Holy Scripture everywhere teaches that it has pleased God so to order the economy of our redemption, as that each person shall have His own work therein, to which He is in a certain sense nearer than either of the other two: *e.g.* in the mystery of the Altar (which in heaven is the mystery of Christ's Intercession), the Holy Ghost prepares the Sacrifice, the Son offers it (being His own incarnate Self), and the Father receives it. And by Divine instinct, as it may seem, the Holy Church from the beginning has been taught to arrange her liturgies in conformity with this."[1]

A study of the English Liturgy will show how full of meaning is the Invocation with which each prayer begins, and how well framed to draw out the devotion of the worshippers. The opening Collect for Purity invokes "Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid."[2] He is approached as the Omniscient, before Whom all pretence is stripped bare, and every blemish made manifest. Thus the very words in which we begin to call upon God in the Divine Service remind us of our own need of sincerity and purity of heart. The alternative Collects for the King are addressed to

[1] *Eucharistical Adoration*, iii. § 11.

[2] Although no similar collect is found in the Primitive Liturgies, this English one is of great antiquity, as it exists in the Sacramentary of Alcuin, Abbot of Canterbury in 780 A.D., and in Bishop Osmond's *Revision of the Sarum Missal*, 1085 A.D.

God as of infinite power, Who controls the hearts of princes, and Whose Kingdom is everlasting. They appeal therefore to the Divine Sovereign, Whom kings should be glad to serve, and of Whose eternal Kingdom both prince and people should strive to be worthy. The Collect for the Day is (with three exceptions[1]) addressed to God the Father, and the name by which He is invoked is the basis of the petitions that follow. The Prayer for the Church Militant, so wide in its range and so charitable in its requests, is prefaced by the warrant for such a prayer: "Almighty and everliving God, Who by Thy holy Apostle hast taught us to make prayers and supplications and to give thanks for all men." The Invocation in the Confession is peculiarly solemn: "Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men." The sinner who uses these words and by them calls upon the Omnipotent Creator and Omniscient Judge, is yet comforted by that other name which also he utters, the name of Father, with all that it conveys of love and mercy. The words "Holy Father" in the Thanksgiving are significant, not only as preparing the way for the Tersanctus, but as denoting to the worshipper that without holiness his praises cannot be acceptable to God.[2] The Prayer of Humble Access is touching in its simplicity and directness of appeal: "O merciful Lord . . . Thou art the same Lord Whose property is always to have mercy. . . . Gracious

[1] These are the Collects for the Third Sunday in Advent, St. Stephen's Day, and the First Sunday in Lent, which are addressed to the Son.

[2] This holds good, whether we retain our present rendering or follow the modern Roman punctuation and read "O Holy Lord, Almighty Father, Everlasting God."

Lord." The Prayer of Consecration repeats the same Invocation, but adds to it a significant word and amplifies it by declaring the manner in which the Father has shewn His mercy to sinners: "Almighty God, our heavenly Father, Who of Thy *tender* mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption." The same simplicity and directness of appeal is again repeated in the Prayer of Oblation and in the Post-communion Thanksgiving, and also in each of the last or supplementary collects, one of which is often said before the Blessing.

There is one respect in which the English Liturgy differs from all others used in the historic churches of Christendom. It contains no Invocation or even Commemoration by name of the Blessed Virgin or of the Apostles, Martyrs, and Saints. In this absence of direct appeal to the Saints the English Liturgy follows the earliest Primitive models, and there is little doubt that although the practice of commemorating the faithful departed by name is of immemorial antiquity, yet no such names had (as now) a permanent place in any liturgy. Unhappily that place is no longer merely one of remembrance, but is directly associated in the Latin Mass with the merits of the saints as well as with their prayers, and similar beliefs seem to prevail in the Eastern Church. The Church of England may err in omitting all commemoration of the saints by name from her Liturgy and any recognition of their prayers for us, but this error is slight when compared with the results which alike in East and West have followed the practice of direct invocation of saints, and the theory of the value attached to the merits acquired by them.

(II.) *Adoration* differs from Invocation in this respect, that whereas the latter denotes a calling upon God by name and the use of definite and intelligible words, the former denotes the attitude of the spirit towards God and its expression by act as well as word. Amongst the Romans *oratio* meant words spoken to the gods, and *adoratio* signs made to them, especially the kissing of the hand and waving it towards an image.[1] Emotion is sometimes so deep and strong that it cannot find adequate utterance in words, and seeks better expression in the eloquence of acts. Religious feeling may thus be expressed by bowing, kneeling, or prostration, according to the desire or custom of the worshipper. The feeling thus expressed is adoration, which may be described as admiration at the highest point of intensity. Such intense admiration has this remarkable peculiarity, that it has on the worshipper no paralysing effect, for although the Being he adores is infinitely above him, yet he is inspired to rise upwards and to desire to be made like to his God. This is true at any rate of Christian adoration, from which spring the best and noblest aspirations of humanity. When at the Holy Communion the bodies of the worshippers bow down in adoration, through that very lowliness their spirits are exalted.

Adoration is due to each Person of the Blessed Trinity, and should be rendered to each in the Holy Communion. But in connection with that Service, the word is peculiarly associated with our Lord Jesus Christ, and the question of eucharistical adoration is one that has been, and still is, keenly debated. That our Lord is to be adored always and by all is not

[1] Compare Job xxxi. 27.

denied by any orthodox Christians, nor would such object to any words or acts of adoration addressed to Him. Why then is objection made to adoration paid to Christ in the highest of all our services of worship? Surely when we make that Memorial which our Lord commanded and when we are assured of His Presence with us, then especially we are constrained to adore Him! With this statement also there is general agreement,[1] and it may seem as though there were no need of further argument or question.

Unhappily, however, the need has arisen through a variety of reasons, and the adoration of Christ in the Holy Communion has come to be associated with certain theories of consecration and of the Real Presence, and with certain practices of devotion, so that on the one hand many Christians have come to value the Holy Communion chiefly as an occasion when Christ may be known as present and thus adored, and on the other hand many Christians have shrunk from such a belief and the devotion it begets as an abuse of the Sacrament and as savouring of idolatry. An earnest and careful enquiry into the question was made by Keble in 1857, and his book on *Eucharistical Adoration* remains as a model of how to conduct controversy on so great and sacred a subject. The book appeared at a time when the English Church was feeling the influence of the Oxford Movement, and when a higher and truer view of the Holy Communion had arisen before the minds of Churchmen. Keble, while loyal to the formularies of the Church, refused to accept the current interpreta-

[1] "We adore and worship Christ in the Eucharist," Bishop Ridley. See his *Works*, p. 236.

tions of them, and maintained that what was forbidden by Article XXVIII and by the rubric on kneeling, was adoration of the outward and visible sign, and that the Church did not only permit but enjoined adoration of the inward and spiritual Part of the Sacrament.[1] He proved his case, but he did not attempt to show how it was possible to distinguish between adoration paid to the Inward Part and adoration paid to the outward sign, when it is towards the sign that the adoration is directed.

The situation is changed considerably since Keble's time. The views which he championed were then held by a minority; they are now accepted more or less by a majority within the Church. But in connection with these views certain practices have arisen which Keble never advocated, and upon which he would have looked with disfavour. They are the outcome partly of a too logical treatment of a mystical truth, partly of an unthinking imitation of what seemed a Catholic practice, and partly of a popular and not wholly spiritual devotion. What they are may best be seen by regarding them as they appear full grown and flourishing within the Church of Rome. Reference has already been made in an earlier chapter to the solemn moment in the Roman Mass when the consecrating words are pronounced by the officiating priest. But the solemnity is even greater when he turns to the people and elevates the Host for their adoration. This act, indeed, appears to be the climax of the Service, and that for which the worshippers have come. The custom of displaying the sacred Gifts to the people before their communion pre-

[1] *Eucharistical Adoration*, iv. § 6.

vailed as early as the fifth century, and such display took the form of elevation by the beginning of the sixth century. In its origin, however, the custom had a God-ward intention, and the people saw it as witnesses of what was an appeal to the Father. In course of time, no less than six different acts of elevation found their way into the liturgies, but the elevation after consecration continued to be recognised as chief. It was not, however, till the age before the Reformation that this elevation came to be regarded as for the purpose of adoration, and not as previously for supplication. The ages immediately after the Reformation witnessed a surprising development of practices previously introduced in the West, such as Exposition of the Reserved Sacrament and Benediction with It. At the present time, the last-named service is now held every Sunday evening in Roman Catholic churches in England, and is admittedly the most popular service of the day. Expositions of the Sacrament are also frequent, when the faithful are expected to visit the "Divine Prisoner of the tabernacle" in order to adore Him. Processions of the Sacrament are conducted with signs of adoration, and when at the Eucharistic Congress of 1908 such a procession through the streets of London was forbidden by the Government, the Roman Archbishop of Westminster protested that "it is not permitted to us to carry with us our Divine Master." All this "Cultus Eucharistiae" is an illegitimate and essentially unspiritual development, and is without warrant of Holy Scripture. It makes of the Sacrament a kind of *machina* out of which a *Deus* is evolved; it puts aside the primary purpose of the Institution; it panders to

a debased and popular craving for ease in worship; it fosters unspiritual habits of devotion, and it is open to abuses of the gravest kind. Happily it is still unknown amongst the Eastern Churches, where, nevertheless, eucharistic adoration is universally practised, and the loyalty of the Church of England to Holy Scripture and the Primitive Faith prevents its growth amongst us.

The rubric against the adoration of any "Corporal Presence of Christ's natural Flesh and Blood" has an obscure history and a suspicious origin. Its purport, however, is unmistakeable; it is directed against those popular views of Transubstantiation which made the Real Presence to be of a corporal and non-spiritual kind. Such views led to adoration of the consecrated Bread and Wine and to worship of the Sacrament,[1] and it is this abuse which is condemned.

The view of the Church of England on the adoration of Christ in the Holy Communion may be learned from her action in abolishing one ceremony and in retaining another. (*a*) The ceremony abolished was the Elevation of the Consecrated Bread for the purpose of adoration by the people. The First Prayer-book of Edward VI. contained the following rubric: "These words before rehearsed (*i.e.* the Words of Institution) are to be said, turning still to the altar, without any elevation, or showing the Sacrament to the people." Although this rubric was not reprinted in the Second Prayer-book, it remained operative, for the custom

[1] We say that Christ is by Himself, and properly, to be adored with the worship of *latria*; and that that adoration belongs also to the symbols of Bread and Wine, so far as they are apprehended as a something that is one with Christ Himself, Whom they contain" (Bellarmine, quoted in *Notitia Eucharistica*, p. 828).

which it prohibited ceased entirely. Plainly it was the intention of the Reformers that there should be no opportunity for the re-entrance of an improper use of the Sacrament, and that adoration should be given by the communicants severally as they came to receive the Communion, and not collectively after Consecration. (*b*) The retention of the ancient custom of kneeling reception is a proof of the latter statement. Kneeling is an act of adoration, as even Ridley admitted and approved in his Declaration.[1] In this way, if in no other, we of the Church of England reverence and adore Christ as present in the Holy Communion, and we endorse the famous words of St. Augustine: "No one eateth that Flesh unless he hath first worshipped."[2]

It is frequently urged that, although the adoration of Christ in the Holy Communion follows naturally and truly from the reality of His Presence there, yet in the original Institution of the Sacrament there is no hint of such an act as being in any way a part of the ordinance. This objection, however, may easily be pressed too far. When, after His resurrection, our Lord appeared to St. Thomas, the disciple adored his Master, although the appearance was for the confirmation of his faith and not that he might adore. Similarly with the Holy Communion, which was not instituted that men might adore their Redeemer, but which inevitably and rightly excites such adoration. To forbid the eucharistical adoration of Christ would be to deprive the Christian heart of one of its highest forms of expression.

(III.) *Thanksgiving.* This is an essential part alike

[1] *Works*, p. 236. [2] St. Aug. on Ps. xcix. (xcviii.), 5.

of Christian prayer and of the Holy Communion. Prayer without thanksgiving is like a bird with but one wing; it is powerless to soar. In the Holy Communion thanksgiving finds its fullest and most joyous utterance. Possessed by it we are lifted up to the heights of self-forgetfulness, where the spirit breathes the holy air of praise, and with joy we take our share in the Communion Thanksgiving, which is the earthly echo of the heavenly song that never ceases.[1]

(IV.) *Confession.* Of all spiritual exercises, the most difficult is prayer, demanding, as it does, the complete abstraction of the mind from secular things and its concentration upon what is spiritual. The mental effort required is very great, and its continuance for more than a few minutes at a time is possible only by much earnestness and resolution. But great though the mental difficulties are, they do not interpose between man and God any such barrier as that made by sin. To approach God with unclean hands and an impure heart is to empty prayer of meaning and turn it into a mockery, and he who comes thus to the Lord's Table comes in the spirit of Judas. Repentance is as necessary in the believer as faith and love. Hence the necessity of Confession, which is the acknowledgment to God of the sinful states and acts of the worshipper. The nearer he comes to God the more conscious will he be of his own sin, even as Isaiah felt most plainly his defilement, when there was granted to him the vision of Jehovah surrounded by the praises of the seraphim.[2]

[1] The place of Thanksgiving in the Holy Communion has already been considered in Chapter III.

[2] Isaiah vi. 1-8.

The importance attached by the Church of England to confession before Communion is seen clearly in the First Exhortation of the Liturgy, where the communicants are bidden to examine themselves by the rule of God's commandments, and then to confess themselves to Almighty God "with full purpose of amendment of life." This is to be done before they come to communion, and if they find that they are unable thus to quiet their consciences, they are directed to go to some minister of God's Word, by whose ministry they may receive the benefit of absolution. (1) It will be noticed that the Church requires private confession from all communicants. This confession should ordinarily be made in the privacy of the communicant's chamber with the door shut, and acknowledgment of sin made directly to the Father Who seeth in secret.[1] The rule of secrecy in prayer, as laid down by our Lord, was meant to guard His disciples against the error of the Pharisees, in supposing prayer to be in itself an act of merit and a proof of righteousness. Private prayer (for it is to this alone that the rule of secrecy applies) should be hidden and solitary, with God as the sole Spectator and Hearer. It is of the very essence of the Christian religion that believers should speak with the utmost sincerity and frankness to their Father in Heaven, that they should open to Him their hearts, and tell Him what they could tell to no other, and that they should withhold no secret from Him. Therefore their prayers are largely prayers of confession made to One who understands all, and Whose love and pity are equal to His wisdom. Such prayer is not only a necessity of the

[1] St. Matt. vi. 5 and 6.

spiritual life of Christians, it is also a luxury and privilege, and when they are preparing to draw near to the Lord's Table they should approach it by the Presence chamber of the place where they are wont to pray.

There are, however, many who attempt to do this, and yet are not quieted in their consciences, and who desire to have the help and authority of some one skilled in the knowledge of spiritual things, and commissioned to declare in Christ's name the mercy and forgiveness of God. For such the Church provides the ministry of the priesthood and the means of what is called "auricular confession," and in doing so she not only follows the example of Catholic Christendom, but also walks by the advice of the Reformers. Thus Calvin wrote "to Farel: 'I have often told you that I should have thought it unwise to abolish confession in our churches, unless the rite which I have lately introduced be established in its place.' This custom was that of a personal and private interview of communicants with the pastor previous to each sacramental occasion" [1]—in plain words, it was auricular confession made in a different manner. The permission of confession to a priest, so openly given in the Prayer-book, is not a lapse from the principles of the Reformation nor a remnant of Roman corruption, but it is a privilege of which many souls stand in need, and of which they must not be deprived. It is meant, not as a rule for all, but as an exception for some; it is offered not as a food for every Christian, but as a medicine for such as need it and may profit by it. Here once more the Church of England has returned to primitive custom. (2) But in addition to private confession, the Church

[1] *A Chapter on Liturgies*, by the Rev. Charles Baird, p. 20 n.

requires that all communicants shall repeat during the service a form of public confession. This is meant not merely to supplement the confession made privately by each communicant, but also to unite the communicants as one company in confessing their sins one to another and to God, and in beseeching Him for mercy and forgiveness. In the other Catholic Liturgies (and notably in the Roman) there are confessions provided for the celebrant and his assistants, and the forms intended for the people are ejaculatory, but the English Church wisely unites priest and people in the same act of confession, separating them only when the priest rises to exercise his ministry of reconciliation and pronounces the Absolution. The General Confession in the Liturgy is brief, comprehensive, solemn, and emotional. It presupposes a deep humility, a true penitence, a contrite heart, a lively faith, and a will bent to the service of God.

It is to be regretted that the following necessary caution no longer has a place in the Book of Common Prayer:[1] "Requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient for the quieting of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God and the general confession to the Church. But in all things to follow and keep the rule of Charity, and every man to be satisfied with his own conscience, not judging other

[1] It was removed in 1552. See Proctor and Frere on the Prayer-Book, p. 483.

men's minds or consciences, whereas he hath no warrant of God's Word to the same."

(V.) *Supplication.* By this word we may understand such humble petitions as we ask for ourselves. Throughout the Liturgy prayer is offered by the officiating minister on behalf of all the faithful who are present, and in those prayers there are many common supplications which with one accord at that time are made unto God. In these supplications every worshipper has his part, for the blessings that are entreated are for each communicant individually. But besides this common supplication, there may be offered privately by all who are present such petitions as they specially desire to make. They are come as it were to the throne of the King of Kings, and He looks on each of them with favour and asks, "What wilt thou and what is thy request?" While receiving the united petitions of the whole congregation, He yet has an ear for each member who makes his private request. For this there is opportunity in the pauses of the service, and especially while the communicating of the people is in progress.

Dr. Sprott remarks [1] that the Scottish Commissioners to the Westminster Assembly "had some difficulty in preventing the insertion of a clause forbidding private devotion before and after receiving the elements. Baillie tells us that this was regarded by the Church of Scotland as a custom both 'lawful and laudable' and that it was 'the ordinary practice of most, if not all, pastors and people' he was acquainted with. Our best clergy have always represented the Lord's Table as a place of special request, where we come into the

[1] *Worship and Offices of the Church of Scotland*, pp. 129-30.

immediate presence of the King; and the godly in our land have been wont to consider beforehand what mercies and blessings they should ask from their Lord and Saviour when admitted to His banqueting house, and to the greatest nearness to Him out of heaven." What the Presbyterian divine asserts will scarcely be denied by any Churchman, and the godly custom of which he approves will also be praised by them. It is specially necessary that at so favourable a time of supplication we should present requests that are well considered and fit for the opportunity. The Prayer which our Lord taught His disciples furnishes us with a model for such requests. Taught by it we shall make our private petitions brief, well-ordered, and direct; we shall place in our desires spiritual things before earthly things, and seek the kingdom of God first and lesser gifts second;[1] we shall not ask from God the mercy which we refuse to give to our brother, and we shall earnestly desire to be kept from the evil that is in the world.

In the ancient liturgies and sacramentaries there are many supplicatory prayers replete with devotion and adapted for use by individual communicants during a celebration. These have been made available for English Churchmen by Dr. Bright in his book entitled *Ancient Collects*, a storehouse of devotion from which those may draw who feel that their own words are inadequate to give right expression to their requests.[2]

[1] Origen has preserved for us a saying of Christ which bears His unmistakeable seal upon it: "Ask the great things and the little things shall be added unto you: ask the heavenly things and the earthly things shall be added unto you" (on Ps. iv. 4 (LXX.)).

[2] See Note EE.—Ancient Eucharistic Prayers.

Our own Prayer-book also contains many collects suitable for such a use, and expressed in language that cannot be bettered. He who knows the Prayer-book well need never be at a loss for words which will voice his desires when he is kneeling before the Lord's Table at the Holy Communion.

(VI.) *Intercession.* This is higher than Supplication, just as giving is more blessed than receiving. In Supplication we ask for ourselves: in Intercession we pray for others. The right of intercession belongs to the whole Christian community by virtue of its priestly character. "Each individual member holds personal communion with the Divine Head."[1] Like Israel of old, but in a higher sense, the Catholic Church is "an elect race, a royal priesthood, a holy nation," and Christ has "made us to be a kingdom, to be priests unto His God and Father."[2] As such we have freedom of access to God and the right of making intercession for all men.[3]

While this right may be exercised at any time, there is one occasion which is supremely fitted for such intercession. It is at the Holy Communion, in which the Church links herself to Him Who appears in the Presence of the Father for her. Thus the intercessions offered by her on earth are joined to those made by the Mediator of the New Covenant in heaven, and so the Head and the members of the one Body are united in the same act. Although the expression of the intercessions of the Church is made by the ministers, who are thus the organ of the Body, yet they are

[1] Lightfoot, *Dissert. on the Christian Ministry*, p. 181.
[2] 1 Pet. ii. 9, Rev. i. 6. Both passages refer to Ex. xix. 6.
[3] 1 Tim. ii. 1.

offered and presented by the congregation as a whole.[1] This is recognised in the prayers of the Liturgy, where the formula is always "we beseech Thee," "we bless Thy Holy Name," "grant us therefore." All the Primitive Liturgies abound in intercessory prayer, which is universal in its range, embracing those in the Faith of the Gospel and those beyond it, the present and the absent, the Church on earth and the Church at rest in Paradise. St. Cyril of Jerusalem (315-386 A.D.) witnesses to this when he says: "After the spiritual sacrifice, the unbloodied worship is completed, we beseech God over that sacrifice of propitiation for the common peace of the churches, for the tranquillity of the world, for kings, for our soldiers and allies, for the sick, for the afflicted, and in a word, for all who are in need of help,—we all pray and offer this sacrifice. Then we make mention also of those who have fallen asleep before us, first of Patriarchs, Prophets, Apostles, Martyrs, that God would at their prayers and intercessions receive our supplication; then also on behalf of our holy fathers who have fallen asleep, and Bishops, and, in short, of all amongst us who have fallen asleep before us, believing that it will be the greatest benefit to the souls on whose behalf our supplication is offered, while the holy and most

[1] "The ministry is the organ—the necessary organ—of these functions. It is the hand which offers and distributes; it is the voice which consecrates and pleads. And the whole body can no more dispense with its services than the natural body can grasp or speak without the instrumentality of hand and tongue. Thus the ministry is the instrument as well as the symbol of the Church's unity, and no man can share her fellowship except in acceptance of its offices" (*The Church and the Ministry*, by the Bishop of Birmingham, p. 86).

awful sacrifice is set forth upon the altar before us."[1] The last clause refers to the practice of making intercession after the Oblation and Invocation, and before the act of communion.[2] Such intercession was often made by name, as appears from a letter of St. Cyprian, who, in forwarding to certain Numidian Bishops a collection for the redemption of captives, writes: "I have subjoined the names of all and sundry, that in your petitions you may bear in mind our brethren and sisters . . . and may make them a return for their good work in your sacrifices and prayers."[3] The time of reading the names from the Diptychs varied,[4] but the intercession was always connected with the central act of the Service.

In our English rite intercession is centred in the Prayer for the Church Militant, which is separated from the Prayer of Consecration, and which thus occupies the place of the old English *preces* and of the missal litanies in the ancient liturgies. The reference which it makes to the teaching of St. Paul, is in accordance with the Primitive opinion that what he had in view were the prayers offered at the Holy Communion.[5] The intercessions contained in the Prayer are for the universal Church, for the King and all in authority, for the clergy and people, and especially for the offering congregation. Then follow petitions for those who need comfort and succour in adversity,[6] and

[1] *Mysteries*, v. 8, 9.

[2] See the Clementine Liturgy and the Liturgy of St. James.

[3] *Ep.* lxii. [4] Our Bidding Prayer is a survival of this practice.

[5] So St. Augustine, *Ep.* cxlix.

[6] Some ancient liturgies contain petitions for those suffering from persecution, and several resemble our own Litany in containing a prayer for enemies and persecutors.

finally there is commemoration of the faithful departed. Although this is not made with the fulness of the Primitive Liturgies and there is no direct petition for the departed, yet they are embraced in the last intercession of the Prayer. There is no ancient liturgy which lacks this commemoration of and prayer for the faithful departed, and the terms in which intercession is made show no trace of the mediaeval notion of Purgatory. The Primitive Church believed that her dead slept in Christ, and prayed that they might continue in peace shielded from evil and waiting in hope for the restitution of all things. Thus she realised that death could not separate her living from her departed children, and that all lived in Christ and were one in Him, and each could pray for the other.

It is a right feeling which moves Christians to remember at the Lord's Memorial their friends and benefactors, and there to offer intercession on their behalf. Even although the custom no longer prevail of reading out names from the altar,[1] yet the communicants may mention such names in their hearts.[2] A witness to the strength of this feeling remains in the bell-cote or flèche which still remains in some of our ancient parish churches,[3] and which contained the

[1] In some churches it is now the custom to read out the names of persons for whom prayer is desired after the Nicene Creed and before the sermon. This is much better than to read such names before the prayer for all sorts and conditions of men.

[2] The old "use" of York recommended such a practice; see *Notitia Eucharistica*, p. 330.

[3] *E.g.* at Isham, Rothwell and Desborough in Northamptonshire; at Bloxham, Brize-Norton, Coombe and Swalcliffe, in Oxfordshire; at St. Mary, March, in Cambridgeshire; at Boston, Lincolnshire. Long Compton in Warwickshire possesses the bell as well as the cote.

sanctus or sacrament bell rung at the celebration, so that people detained from the Service might know that the great intercession was being made and might add their prayers to those offered in the church. John Myrc, whose *Instructions for Parish Priests* were published early in the fifteenth century, refers to this custom when he says:

> "If thou may not come to church,
> Wherever that thou do work,
> When that thou hearest to Mass knell,
> Pray to God with heart still
> To give thee part of that service
> That in the Church y-done is."

(VII.) *Meditation.* This is a spiritual state in which prayer is not articulate, but the mood of devotion continues, and the worshipper abides in the Presence of God with his mind laid open to the Divine influence. It is therefore a receptive condition fitted for the entrance of the light of truth and the comfort of peace. It should be the background of all the worshipper's activity in the Holy Communion, so that if he ceases for a time to pray in articulate words he devoutly meditates on spiritual things. He has no need to search for subjects of meditation for these are presented to him in the Sacrament, where the love of God in Christ is so evidently set forth before him.[1] Especially should he meditate thus after he has received the Blessed Sacrament and while others are receiving.

[1] A series of *Godly Meditations Upon the Most Holy Sacrament of the Lord's Supper*, by Christopher Sutton, D.D., Prebendary of Westminster in 1605, may be recommended for their devout tone. They have recently been published as No. 53 of the Mirfield Manuals.

There is one part of the Service when this devout spiritual condition is specially necessary, and that is during the sermon. From the earliest times this has formed part of the Holy Communion, and has followed the reading of the Epistle and Gospel.[1] The sermon is meant for the instruction of the worshipper, that he may be the better fitted for the Divine Service in which he is engaged. Hence the abandonment of a devotional mood is dangerous to him, as when the sermon is ended he may not be able to regain it. He needs to realise that the great act of worship still continues, and that his part in it then is to receive the preacher as the ambassador of Christ, and the sermon as a message from God. He must take heed how he hears, and pray that God may enlighten his mind to the comprehension of what has been spoken, so that he may not only be seen to be a hearer of spiritual things but a doer also of good works, following after faith without guile blameless life and conversation without reproach.[2]

When, for any sufficient reason, the worshipper does not receive the Holy Gifts, it is very necessary that he should abide in this devout state of meditation, so that he may be able to make an act of Spiritual Communion.[3]

(VIII.) *Dedication.* Of all devotional acts this is one of the noblest and best, for in it the worshipper rises to the height of self-sacrifice and gives himself freely to God. It is his most adequate response to what he receives in the Sacrament, for love alone is worthy

[1] See Justin Martyr, *Apol.* i. 67.
[2] Prayer from the Liturgy of St. James.
[3] See Note FF.—Spiritual Communion.

of love. In it he identifies himself with Christ, and takes up the cross to follow his Master. Nothing less than this is required of every communicant, and it is one of the merits of the English Liturgy that it provides a fit expression for this devotion, in bidding the worshippers say: "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom and with Whom, in the unity of the Holy Ghost, all glory and honour be unto Thee, O Father Almighty, world without end."[1]

In conclusion, we must remember that the Holy Communion has been from the earliest times a centre of devotion, so that all kinds of prayers, both in prose and verse, have gathered around it and encompassed it. Most of these are meant to assist in preparing for communion, though many are intended to help us to profit by what we have received. The English Church is rich in possessing a large treasury of such

[1] First Prayer after Communion. Compare the language of St. Augustine: "In offering sacrifice we should know that the visible sacrifice is to be offered to no other than Him, whose invisible sacrifice we ought to be in our hearts" (*De Civ. Dei.* lib. x. cap. xix.).

devotions, in which are things both old and new, but of these the old are the better.[1]

[1] Attention may be drawn to the eucharistic devotions of "the mystic of light" Henry Vaughan the Silurist, in *The Mount of Olives, or Solitary Devotions.*

XI. DOCTRINAL.

"And as they were eating He took bread, and when He had blessed, He brake it, and gave to them, and said, Take ye: This is My body. And He took a cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them: This is My blood of the Covenant which is shed for many." St. Mark xiv. 22-4.

One of the idiosyncrasies of the present age is its strong dislike of dogma, and its depreciation of religious creeds of all kinds. In this respect it differs markedly from the post-Reformation period with its passion for the exact definition of doctrine and its multiplication of confessions of faith. The men of that time believed that the best way of maintaining a truth was to state it accurately and then to adhere steadfastly to the statement; the men of to-day are persuaded that theology must, like other sciences, be progressive, and that it ought not to be bound by the beliefs of the past. What would be thought, they ask, of a modern astronomer who insisted on adhering to the accepted astronomical beliefs of the ages before Galileo and Kepler? Why, then, they demand next, should a theologian of to-day be trusted who professes to receive the creeds framed at Nicea, or Chalcedon

or Trent, or Westminster? Religion, they assert, must be emancipated from all confessional fetters, and subscription to a creed should not be demanded of any theologian.

Statements such as these are sufficiently specious to command the assent of large numbers of Christian people, who forget that the religion they profess has a basis of historical facts which remain unaffected by new discoveries or speculations, and that doctrines which have received the approval of the Catholic Church and stood the test of centuries of experience cannot be altered or rejected without the gravest peril.[1] One of these historical facts is the Institution of the Holy Communion, and upon it there rests in part some of the great doctrines of the Church.

A protest is raised, however, against such a burden being laid on the Last Supper. "Let it stand," it is urged, "in its simplicity, and so speak to our hearts. Do not dissect it with the scalpel of criticism, or smother it with the burden of theology." Such a protest, however well put, cannot be allowed, for it means that we are not to think, but to be content with believing and enjoying. But this condition is impossible, for possessing the power of reason, we must use it, even in the

[1] "We cannot ask to be as if the old controversies had never been, as if through 1800 years no one had ever asked a question. If we could start, as some would wish, as St. Cyril himself wished in his early days, with the Bible, and the Bible only, we know, from the experience of every town parish priest, that the old errors would reappear in the form of new questions, and we should have to traverse again the same dreary wilderness of controversy from implicit to explicit dogma, from 'I believe that Jesus is the Lord' to the confession that the Only-begotten Son of the Father is of one substance with the Father" (Dr. Burn's *Introduction to the Creeds*, pp. 288-9).

things of religion. We must enquire and investigate, we must analyse and compare, we must deduce and systematise. To exclude the Holy Communion from such processes is to pay it the dubious compliment of classing it with things in which reason has no part.

Regarded from a doctrinal point of view, the Holy Communion is a Monument, a Bulwark, and a Buttress of the Christian Faith. In other words, it is an evidence for the truth of Christianity, a defence against false doctrine, heresy, and schism, and a support and confirmation of the fundamental doctrines of the Catholic Church.

The evidential value of the Holy Communion has already been referred to in the first chapter,[1] but may again be noticed because of its importance. Here is a ceremony which in all its essential parts has been performed by the Christian Church ever since it was instituted by the Founder. It is anterior to all Church Councils and ecclesiastical pronouncements: it is older than the New Testament. It is received and practised by all branches of the historic Church, and is by them referred to the same occasion and manner of Institution, and to the same Institutor. It is a proof of the existence of the Lord Jesus Christ as a historical person, and of His death and resurrection from the dead, for it proclaims that death, but does so in terms which imply triumph and victory. It is a proof also that Christ founded a Society, of which this Memorial was the bond of brotherhood, for the Institution presupposes a Society to receive and continue it. Like some venerable monument of antiquity which has withstood the shocks of time and change,

[1] See pp. 11-12.

the Holy Communion testifies visibly, plainly, and powerfully to the truth of the historic facts enshrined in the Catholic Creeds.

Equally emphatic is the testimony which it bears in support of the orthodox doctrinal interpretation of these facts. Against all other interpretations, the Holy Communion rises like an impregnable fortress, holy and inviolate, maintaining and defending the great doctrines of the Incarnation of the Son of God, His Atonement for sin, and the Life and Immortality brought to light by His Gospel.

I. *The Incarnation.* The Memorial of Himself instituted by our Lord is wholly different in character and significance from any commemoration of any other person. There have been, and still are, many such commemorations of heroes, benefactors, and men of genius, and especially of those whose death was tragic and pathetic, or who died for faith or freedom. Some of these commemorations are associated with public religious observances, but none approach the Lord's Memorial in solemnity and depth of meaning. Not only where the Holy Communion is celebrated after a fashion hallowed by centuries of worship is its infinite superiority to all other commemorations evident, but even when its observance is of the simplest, barest, and curtest kind. However celebrated, the same place is given to Christ in the ordinance, and that place is unique, central, and commanding. The ceremony is Christo-centric, and such reverence and devotion is paid to Him by it that no other conclusion is permissible than that reached by Pliny the Younger when he considered its meaning, and concluded that Christ was praised "quasi deo." [1]

[1] To the Emperor Trajan (*Ep.* 96).

The belief of the Church that the Institution of the Holy Communion is Divine is justified by the Words of Institution. On the night of His betrayal to death, within an upper room in Jerusalem and in the presence of His disciples, the Lord Jesus did a customary act, but attached to it a new meaning. "He took bread, and when He had blessed, He brake it, and gave to them, and said, Take ye, this is My Body." We cannot imagine any one save Christ using words of such tremendous import. On the lips of another they would be foolish and meaningless; on His lips they are replete with grace and truth. He speaks, as is his wont, with the authority of a Teacher Who is the revelation of God to men, and His words are charged with supernatural power.

The Holy Communion is dominated by the personality of Christ in the same way and to the same extent as the Catholic Faith itself. It is because the ordinance is the Lord's Memorial, that it holds the primary place amid the rites and ceremonies of the Church, and clearly testifies to the truth that Jesus Christ is God Incarnate. This was early observed in the Church, and when speculations were rife concerning the person of Christ, and new theories were advanced, they were brought to the Holy Communion as to a test whereby their truth or falsehood might be apparent.[1]

Most of these speculations and theories come under the heading of Gnosticism, which was a blend or

[1] Waterland, in his charge on "The Doctrinal Use of the Christian Sacraments," goes over the same ground as part of this chapter, and deals with the subject in his usual lucid, candid, and scholarly manner.

amalgam of Christian, Greek, and Oriental ideas, and resulted in a number of fantastic religious systems or philosophies. Common to all was a basis of Dualism of God and Matter; but while some, following Greek philosophy, regarded Matter as unreal, and therefore not hostile to God, others, led by Oriental speculations, believed it to be ruled by an evil principle, and therefore inimical to Him. Hence the Gnostics refused to admit that Christ possessed a real body, and maintained that either His body was an appearance or phantasm, or that another person (Simon of Cyrene) was crucified in place of Christ.[1] Against such false teaching the Holy Communion bore the plainest witness, for it clearly indicated that Christ was a partaker of flesh and blood, inasmuch as He declared that both belonged to Him. The Lord's Memorial, therefore, with its uncompromising ritual, was an open condemnation of the Docetic Gnosticism which denied to our Lord the possession of a human body. So obvious was this, that, as Ignatius records,[2] the Docetists "absent themselves from thanksgiving and prayer, because they do not confess the Eucharist to be flesh of our Saviour Jesus Christ, which suffered for our sins and which of His goodness the Father raised." A doctrine concerning Christ which was condemned by the instituting words of the Holy Communion could not gain the acceptance of any true disciples, and was easily recognised as a heresy and corruption of the Faith. Similarly the idea that another person had been crucified instead of Christ was contradicted by

[1] This was taught by Basilides, who is the first writer to quote from the Fourth Gospel (120-130 A.D.).

[2] *Ep. Smyrn.* vi. 2.

the words of the Sacrament: "This is *My* Body." It was not the body of another person which was given for the disciples, but that of the Master Himself, and those who taught otherwise did so in contradiction of the whole meaning of the ordinance.

The Gnosticism which regarded Matter as the seat of evil, and sought salvation in a physical manner by despising and resisting Matter in all its forms, was opposed by the action of Christ when He took bread and blessed and brake it. The bread thus honoured and sanctified could not be regarded as something hostile to God and inherently evil, nor could it be supposed that God would accept and hallow for spiritual uses creatures which were not His own.[1] Nor was it conceivable that Christ should call that His body which was alien to God and wedded to iniquity. The whole Dualistic basis of Gnosticism fell to pieces when brought in contact with the truth of the Gospel Sacrament. It was so brought by Irenaeus, that hammer of the Gnostics, who combined in a rare union the acumen of the theologian, the loyalty of the Churchman, and the gentleness of a true disciple of Christ. He saw clearly that Gnosticism was contrary to the witness of the Church, the truth of Holy Scripture, and the teaching of the Holy Communion. "But how," he asks, "will they (the Gnostics) be assured that this Bread over which thanks have been given is the Body of their Lord and the Cup contains His Blood; if they do not say that He is the Son of the Maker of the world, that is, His Word, by which the tree bears fruit, and the fountains flow, and the earth gives first the blade, then afterwards the ear, then the full corn

[1] Tertullian, *Cont. Marcion*, i. 14.

in the ear? . . . But our view is consonant with the Eucharist and the Eucharist confirms our view."[1] No argument that Irenaeus used against the Gnostics was more effective than this, and it was again wielded with equal force and skill by Tertullian against Marcion,[2] who had evolved what may be described as a kind of Pragmatic Gnosticism.

During the Arian controversy it was to the Trinitarian formula of the Sacrament of Baptism that appeal was made by the orthodox theologians, but the Holy Communion was also cited as witnessing for the Catholic Faith against the novelties of Arius. "For when the Arians pleaded that the words 'I and My Father are One' meant no more than an unity of will or consent, inasmuch as all the faithful were said to be one with Christ and with each other on account of such unity of consent; the argument was retorted upon them in this manner: that as Christ had made Himself really one with us, by taking our flesh and blood upon Him in the Incarnation; so again He had reciprocally made us really one with Himself by the two Sacraments. For in Baptism we put on Christ, and in the Eucharist we are partakers of His Flesh and Blood: and therefore the union of Christ's disciples with the Head and with each other (though far short of the essential union between Father and Son) was more than a bare unity of will or consent; being a real, and vital, and substantial union, though withal mystical and spiritual. Thus Hilary of Poictiers (an eminent Father of that time) retorted the argument of the adversaries; throwing off their refined subtilties, by one plain and affecting consideration, drawn

[1] *Cont. Haer.* IV. xviii. 3. [2] *Adv. Marc.* iv. c. 40.

from the known doctrine of the Christian Sacraments." [1]

The opinions on the person of Christ put forth by the learned and ingenious Apollinarius, Bishop of Laodicea (362-392 A.D.) were also subjected to the test of the teaching of the Holy Communion. He was a friend of Athanasius, a champion of the Nicene Creed, and in putting forth his discovery he believed that he was strengthening the basis of the Catholic Faith. To Apollinarius the idea of an Anthropotheos was as monstrous as that of a minotaur. It was impossible, he reasoned, for perfect divinity and perfect humanity to unite in one person, and the humanity of Christ cannot therefore have been complete, and must have consisted of a body and animal soul, the place of the human spirit being taken by the Divine Logos. The conclusion, therefore, was that though Christ was truly God, He was not truly man, for He lacked an essential part of man's nature. In combating this idea, St. Chrysostom appealed to the teaching of the Holy Communion, in which the Bread did not lose anything which properly belonged to its nature though raised to a Divine use. So also, he urged, Christ was wholly and truly human, and did not cease to be such by the union of His humanity with divinity.[2] Thus the novel doctrine of Apollinarius was seen to be contradicted by the Sacrament which was a Memorial of the Lord and an emblem of His Incarnation.

The doctrine which (rightly or wrongly) is associated with the name of Nestorius, and which, by its separa-

[1] *Waterland's Charge*, viii.. He quotes Hilar. *De Trinit.* lib. viii. p. 951, and refers also to Cyril Alex. *De Trin. Dial.* i. p. 407.

[2] *Ep. Ad Caesar. Monach.* pp. 7-8 (Harduin).

tion of the human from the Divine nature of Christ, seemed to imply that there were two persons or two Christs, was brought to the test of the teaching of the Holy Communion by Cyril of Alexandria, the persistent opponent of Nestorius. Cyril pointed out that the Lord's Memorial would lose its meaning and efficacy if it were admitted that there was no real union between His human and Divine natures, for in the consecration of the bread and wine a like union took place between the earthly and the heavenly gifts. This sacramental union was based on the hypostatical union (ἕνωσις καθ' ὑπόστασιν) of the two natures with the one Person of Christ.

The last of the heretical explanations of the Incarnation was that of Eutyches, who in his detestation of Nestorianism, fell into the opposite error of Apollinarianism, and so merged the human nature of Christ in the Divine as to make but one nature of both. Here again the champions of the Catholic Faith found in the Holy Communion a refutation of such a doctrine, for, if Eutyches were right, the Sacrament would have been a misrepresentation and a deceit.

With the settlement of the Christology of the Church and the exclusion of heretical statements, the Holy Communion was no longer used as a test of doctrine, but after the Reformation the opinions put forth by Faustus Socinus made such an application again necessary.[1] The Socinians, and their modern successors the Unitarians, have endeavoured to annul the witness borne against their doctrines by the Holy Communion, by emptying the Sacrament of its real meaning and making it nothing more than the memorial

[1] *Waterland's Charge*, xv.

of an absent friend. But throughout Christendom, wherever the Catholic Faith is held and the Sacrament is celebrated in all its integrity of meaning, witness is borne to the truth that Christ is God manifest in the flesh.

II. *The Atonement.* The symbol of the cross, which crowns our churches and is repeated in infinite variety of form upon them and within them, testifies to the universal belief that the death of Christ is the central fact of Christianity. The New Testament bears the same witness; so do the creeds; so does the Holy Communion. The doctrine of Atonement, which is offered in explanation of that fact, is therefore of the first importance, and is indeed the keystone of the arch of Christian theology. No one has admitted this more decisively than the learned and brilliant Professor Harnack, who is certainly without any prejudice in favour of orthodoxy. He says: "No reflection of the 'reason,' no deliberation of the 'intelligence' will ever be able to expunge from the moral ideas of mankind the conviction that injustice and sin deserve to be punished, and that everywhere that the just man suffers, an Atonement is made which puts us to shame and purifies us. It is a conviction which is impenetrable, for it comes out of those depths in which we feel ourselves to be a unity, and out of the world which lies behind the world of phenomena. Mocked and denied as though it had long perished, this truth is indestructibly preserved in the moral experience of mankind. These are the ideas which from the beginning onwards have been roused by Christ's death.... If we also consider that Jesus himself described His death as a service

which He was rendering to many, and that by a solemn act He instituted a lasting remembrance of it —I see no reason to doubt the fact—we can understand how His death and the shame of the cross was bound to take the central place."[1]

At the present time this central position is challenged from two opposite sides. On the one hand are theologians of liberal views, who hold that too great emphasis has been laid by the Church on the death of Christ and its meaning, and who point to His life and teaching as supplying the greatest help and inspiration to mankind. To them sin is mainly error, and salvation is found by escaping from it into the light of the truth brought to mankind by Jesus of Nazareth. He is our Saviour, they say, by delivering us from false ideas of God, by revealing to us the truth concerning Him, and by providing us with the stimulus of His own holy life and faultless character. Wernle, who may be selected as an example of this school, points out that the Synoptists say nothing of Atonement or Justification, and yet they tell us how those who trusted Jesus received a heavenly blessing.[2] He considers that St. Paul made a mistake in putting Christ's death in the forefront of the Gospel, and he speaks of such a phrase as the "Blood of Christ" as being a *Schwindung* or chimera.[3] Wernle has many friends amongst Liberal theologians in England. Those who profess the "New Theology" are quite of his opinion, and there are Broad Churchmen who would endorse his statements. But when tested by the teaching of the Holy Communion, these new opinions

[1] *What is Christianity?* pp. 162-3 (English translation).

[2] *Beginnings of our Religion*, p. 58. [3] *Ibid.* 309, 407-8.

are as completely condemned as any of the old heresies on the Incarnation, for the Lord's Memorial puts in the forefront for our observation the death of Christ. The wine not only symbolises the blood shed on the Cross, but receives the very name, and that word does not denote a chimera but is spirit and life. The Christian Sacrament endorses the Pauline interpretation of the Gospel, and reiterates the ancient law that without shedding of blood there is no remission of sins. It teaches us that Christ's greatest word and best revelation of God is to be sought for neither in Nazareth nor by Capernaum, but on the Cross at Calvary.

The other challenge is of a different order, and those who put it forth are for the most part members of that school of High Churchmanship which has done wonderful things for the religious life of modern England. They loyally accept the whole Catholic Faith and appeal unreservedly to the New Testament in confirmation of their theology, but nevertheless they would oust the Atonement from the central place in our Christian theology, and in its stead would put the Incarnation. A theologian who holds this view has said: "Let us say boldly that the Incarnation, that is, the life and death of the Christ—for the life and death were equally necessary—is the identification of the human and the Divine Life. This identification is the Atonement. There is no other."[1] This means that the great manifestation of God's reconciling love was in the coming of His Son, and that Christ's life and death together constitute the Atonement. Those who accept this view look upon sin as

[1] Canon Wilson's *Gospel of the Atonement*, p. 89.

alienation from God, and they regard salvation as the reception of the reconciliation wrought in Christ, whereby men are brought nigh unto God and become through union with Christ sharers in the Divine life.

It may at once be admitted that this view does not stand in open contradiction to the teaching of the Holy Communion, as does the one previously considered. In one respect, indeed, it is in close connection with it, for its idea of the union of God with humanity in and through Christ, leads immediately to the Mystical Aspect. But none the less it is contradicted by the place which the death of Christ holds in the Lord's Memorial. As we have just seen, the Incarnation is both implied and taught in the Sacrament, yet the mind of the worshipper is not suffered to dwell on the mystery at Bethlehem, but is carried forward in thought to the still greater mystery at Calvary, which is at once the lowest deep in the humiliation of Christ and the brightest point in His manifestation of the Father. It is the death of Christ, and not His birth, which the Sacrament declares. True, also, though the conception is of a union of humanity with God in and through Christ, yet it must not be forgotten that this union is only in part realised by man. How is such a shortcoming to be made good, for this deficiency is in itself a sin? The answer is given in the Christian Sacrament with its symbolism of the Cup.[1] "This is My Blood," said Jesus, "which is shed for many."

At the Last Supper our Lord made both in word and action the plainest reference to His death and its

[1] See Note GG.—The Cup of Blessing and the Cup of Gethsemane.

meaning. Of the four narratives in the New Testament,[1] that of St. Paul is the earliest, but St. Mark's—the next in point of time—is the simplest and least theological. Even so destructive a critic as Schmiedel admits that "with the omission of 'Take ye' this may be regarded as the relatively (not absolutely) oldest form of the words of the institution of the Eucharist."[2] But behind the abbreviated narrative of St. Mark, we must recognise the existence of the Church with its ceremonial and ritual. The evangelist takes this knowledge for granted, and in giving an account of the Last Supper his object seems to be to shew how our Lord's words and actions were a foreshewing of His death. "And He took a cup, and when He had given thanks, He gave to them, and they all drank of it. And He said unto them, This is My blood of the Covenant, which is shed for many."[3]

There are three inferences which may be drawn from these words: (1) The violent death, to which our Saviour looked forward, was that which was to make Him life-giving to His people. They were to receive, for He gave to them; they were to receive thankfully, for the cup was the cup of blessing; they were all to receive, for each must appropriate the gift of Christ.

[1] See Note C.—Narratives of the Institution of the Holy Communion.

[2] *Ency. Bib.* ii.

[3] St. Matthew's addition "unto remission of sins" is rejected by many critics as being an interpretation of the evangelist, and not actually a word of Christ. Such rejection is arbitrary, as it does not allow for the fact that the evangelist's narrative is itself abbreviated, like that of St. Mark, and contains no traces of amplification. The reverence and awe which from the beginning gathered round the Holy Communion would surely prevent any addition to the words of Christ by evangelist or apostle.

To them it was for life, to Him for death; by the death of One, many were to be advantaged. (2) The death of Christ was to be salvation for His people. When our Lord, at the Passover season and at a Passover meal, spoke of His Body as given and His Blood as shed for many, what other interpretation would the disciples attach to such words than that He was substituting His Body and Blood for that of the paschal lamb? It was a night to be remembered by the Church as the beginning of a new Exodus, when salvation was procured for the true Israel of God. (3) The death of Christ was to be the seal of the new Covenant, admitting men to fellowship with God. One of the greatest blessings of that Covenant (as we have seen in considering the Federal Aspect)[1] was the forgiveness of sins. Hence, the blood shed by Christ, that is the life laid down for man and offered up to God, was truly for the remission of sins.

Although the ancient liturgies have no doctrinal statements of the Atonement, they everywhere contain announcements of the fact, often in the words of Holy Scripture. Of these the following examples may be given: "Thou didst give Thyself, a spotless Lamb, for the life of the world"; (Prayer of the Offertory in the Liturgy of St. Mark). "(Christ) Who, being about to endure His voluntary and life-giving death on the Cross, the sinless, for us sinners"; (Anaphora of St. James). "Whereas sin entered into the world by man, and death by sin, Thine Only Begotten Son . . . was pleased to condemn sin in His flesh . . . He gave Himself a ransom unto death wherein we were held, sold under sin": (Secret Prayer of the priest in the Liturgy of

[1] See pp. 125-7.

St. Basil). "He offered the first-fruits of our nature as a sacrifice on the Cross"; (Prayer of the deacon in the Liturgy of Malabar). "Thou art the Lamb of God that taketh away the sin of the world"; (Prayer of the Fraction in the Liturgy of the Syrian Jacobites). "Heavenly Father, Who didst give Thy Son unto death for our sakes as Debtor of our debts, we beseech Thee through the shedding of His Blood, have mercy on Thy rational flock"; (Response of the Clerks to the Words of Institution in the Liturgy of the Armenians). "(God) Who hast appointed that the salvation of mankind should be wrought on the wood of the cross, that whence death came thence life might arise, and that He Who overcame by the tree, might also by the tree be overcome"; (Preface for Passion Sunday in the Canon of the Latin Mass). "Our Heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world"; (Prayer of Consecration in the Anglican Liturgy).

With the exception of the last quoted,[1] these prayers are free from theological intention, and are expressive of the doctrine of the Holy Communion as proclaiming the death of Christ. They are not the outcome of the balanced opinions of ecclesiastics or the one-sided argu-

[1] The fulness with which the all-sufficiency of Christ's Atonement for sin is stated in the Prayer of Consecration in the English rite, is due to a desire to exclude the mediaeval notion that the sacrifice on the cross availed for Original Sin, but that the Mass provided satisfaction for actual sin.

ments of theologians, but are rather the utterances of the Christian heart when face to face with the Saviour Who died on the cross. As such, it may be noted, how they accord with the words of Holy Scripture, and how they recognise that man's salvation is more than deliverance from error or even reconciliation with God. For sin is not only falsehood and alienation; it is also wickedness which has earned the wages of death.

In the New Testament there are several explanations offered of the death of Christ, and each of these is a partial interpretation of the Atonement. St. Paul's is the earliest, and also the fullest and most elaborate. To him the death of Christ is related to Justice, and provides a satisfaction for the broken Law, the provision being made by the love of God. To the writer of the Epistle to the Hebrews the death of Christ is the great sacrifice for sin, offered on earth and presented in heaven. To St. John, the death of Christ is the propitiation for sin necessitated by the nature of God as love. When such diversity of view and interpretation is found within the New Testament, it is no surprise to find that Christian theologians differ considerably in their doctrines of the Atonement, that some are objective and others subjective in their views, and that legal or governmental or ethical ideas dominate them in varying proportions.

There are, however, certain tests by which a doctrine of the Atonement must be tried, and of these there are two which are closely related to each other. One is preaching and the other the Holy Communion. A doctrine of the Atonement which cannot be preached is labelled "insufficient," and one which can be preached

and which lends force and fervour to the proclamation of the Gospel, thereby receives an indelible stamp of approval. So also with the Holy Communion. Any doctrine of the Atonement which narrows the significance of the Sacrament or robs it of some of its meaning, which, in short, ignores or denies any of its aspects, is thereby placed under suspicion, but a doctrine which accords with the meaning of the Holy Communion and its due place in Christian faith and worship has earned a right to be regarded with favour.[1]

III. *Life and Immortality.* In accordance with His declared principle of fulfilling and not destroying the Law, our Lord did not overthrow the beliefs of the Jews on the subjects of life and death. Those beliefs were the gradual growth of many ages, and some of them were rooted deep down in the far past, and derived by Israel from the common stock of the Semitic peoples. Life was conceived of as personal existence given directly by God, and manifested in the form of physical activity. When lived in fellowship with God, and accompanied by the blessings He bestows on His faithful servants, it reached its highest expression and was crowned with felicity. Death, which ended the physical activity, did not destroy the personality, for this continued to have a shadowy existence in Sheol, the pit or underworld, cut off from living men and from God.[2] The good and evil alike went down to Sheol, but there was a hope that somehow righteousness would avail even beyond the grave.

[1] The relation of the Holy Communion to the forgiveness of sins is treated separately. See Note HH.—The Holy Communion and Remission of Sins.

[2] Isai. xxxviii. 18, Job vii. 9, Eccles. ix. 5.

Our Lord accepted these ideas, but purified them from certain accretions. Thus He shewed how different was the essential life from its circumstances and possessions, and how much more worthy therefore of cultivation.[1] He distinguished between the lower or animal life and the higher human or moral and spiritual life, and taught that the latter had to be gained by the sacrifice of the former.[2] These are the ideas presented in the Synoptic Gospels, but in addition, they record that our Lord spoke of life as a future gift or prize awaiting the righteous in the world to come.[3]

The Fourth Gospel contains not only the Hebrew conceptions of life and death, but also some Greek philosophical ideas, especially those concerned with the Being of God. Life is conceived of as something inherent in the Divine nature, and Christ, as the eternal Logos Who possessed life in Himself and yet was a man, is the means of imparting the Divine life to those of mankind who are willing to receive it. This impartation is by the words of Christ and the Sacraments of the Gospel. The Saviour's Words as revealing the truth possess a unique character and power, for like the creative words spoken at the beginning, they have a formative and quickening action, so that they convey, not merely the thought of the Speaker, but something of Himself. That is why they are eternal and spirit and life. But since the whole being and life of man is to be affected by Christ, there is another means whereby He imparts Himself, and that is the Holy Communion. It is the whole

[1] St. Lu. v. 15, xii. 23; St. Mk. viii. 36.
[2] St. Matt. x. 39, xvi. 25; St. Lu. xiv. 26.
[3] St. Matt. xxv. 46, St. Mk. x. 30.

Christ Who must be imparted to the whole man; Christ in the fulness of His humanity must be received by the entire nature and being of His people. Therefore it is necessary, not only that they should hear and believe His words, but also that they should eat and drink His Body and Blood. "Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves." [1]

It is in the mystery of the Holy Communion that believers receive the Body and Blood of Christ and are thereby made partakers of life. As the Bread involves the doctrine of the Incarnation, and the Cup the doctrine of the Atonement, so also the participation of the two involves the doctrine of Life and Immortality. The life of which we are made partakers is a life that is spiritual, continuous, eternal, and infinitely blessed.

St. Ignatius, in a well-known passage, speaks of "breaking one Bread, which is medicine of immortality, an antidote to secure that we do not die but live in Jesus Christ continually." [2] Doubtless he had in his mind the words of Christ: "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." [3] The Holy Communion of the Body and Blood of Christ is a witness against all who impugn the doctrine of the resurrection of the dead, and this was perceived not only by Ignatius but by Irenaeus, Tertullian, Athanasius, and others of the Fathers.[4] The life received through the Holy

[1] St. John vi. 53. [2] *Ep. Eph.* 20. [3] St. John vi. 54.

[4] Iren. iv. cap. 18, v. cap. 2.; Tertull. *De Resur. Carn.* viii.; Athanas. *Ep.* iv. *Ad Sarap.*

Communion is one with His Who is the Resurrection and the Life, and therefore death can have no dominion over it. Thus the redemption procured by Christ reaches to the last penalty of sin, and since by death only could death be abolished, He tasted of death for every man, and brought life and immortality to light. The Holy Communion, as has been already said with emphasis in these pages, is a feast of life, and that life is immortal. Our Lord Christ, as He was about to enter the gates of Hades, gathered around Him the Apostles of His Church, against which (He had promised) the gates of Hades should not prevail, and instituted a Memorial of Himself which should speak throughout the ages of a love stronger than death, and convey a gift of life over which Hades would have no power.

The liturgies of Christendom may be cited as universally affirming the connection between the Holy Communion and the life everlasting. The following examples are a few out of a much greater number: "O Lord, illumine the eyes of our understanding by the visitation of Thy Holy Spirit, that we may without condemnation partake of this immortal and heavenly food"; (Liturgy of St. Mark). "The blessed and most holy Body of our Lord and God and Saviour Jesus Christ is communicated to me, N. Priest, for the remission of my sins and for everlasting life"; (Liturgy of St. Chrysostom). "Grant us unto our last breath worthily to receive the portion of Thy hallowed things, as the viaticum of life everlasting"; (Liturgy of St. Basil). "Send then, my Lord, Thy Holy Spirit, and let Him rest upon this oblation of Thy servants and sanctify it, that it may be to us, my Lord, for the

payment of our debts and the remission of our sins, and the great hope of resurrection from the dead, and a new life in the heavenly kingdom, with all who have pleased Thee"; (Liturgy of Malabar). ["May Thy holy and living Spirit] make of this bread the life-giving Body, the redeeming Body, the heavenly Body, the Body which sets free our souls and bodies, the Body of our Lord God and Saviour Jesus Christ, for the remission of sins and eternal life to them that receive"; (Liturgy of the Syrian Jacobites). "May this offering be received with openness of face and sanctified by the Word of God and by the Holy Ghost, that it be to us for help and salvation and life world without end in the kingdom of heaven by the grace of Christ"; (Liturgy of the Nestorians). "Let us taste in holiness of the most holy Body and Blood of our Lord and Saviour Jesus Christ. . . . This is life hope, resurrection"; (Liturgy of the Armenians). "That it (the Host) may avail . . . unto life everlasting. . . ." "The holy Bread of eternal life and chalice of everlasting salvation"; (Latin Mass). "The Body of our Lord Jesus Christ . . . The Blood of our Lord Jesus Christ preserve thy body and soul unto everlasting life"; (English Liturgy). These extracts are sufficient to prove that in the ancient liturgies the participation of the consecrated Bread and Wine is regarded as the reception of life and the pledge and surety of immortality.

Although the three great doctrines to which we have in turn referred are the chief of those which are implied and taught by the Holy Communion, there are others which are either contained in them or spring from them, and which equally are supported and

strengthened by the Sacrament. Indeed, it may be affirmed that just as human life in its whole nature and manifestation is touched and helped by the Holy Communion, so also is Christian doctrine. The reverence with which we regard this wonderful Sacrament ought to increase as we see how amid the many ends which it serves is this great one of being an emblem of Catholic truth and a palladium of orthodox doctrine.

XII. PROPHETICAL.

> "For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till He come."
>
> 1 Cor. xi. 26.

Amongst the legacies inherited by Christianity from Judaism were certain conceptions of the office of a prophet. The rabbis taught that a prophet was simply an interpreter, an advocate, and a defender of the Law, to whose contents and authority he added no deliverances of his own. He moved on original lines solely in his predictions, which announced the coming of events revealed to him by Jehovah. Accepting this conception, Christian theologians laid the greatest stress on the predictive part of the writings of Old Testament prophets, and apologists appealed to these predictions and to their fulfilment as affording signal proofs of the truth of revelation.

The Higher Criticism of the Old Testament has completely reversed this traditional conception, and there are none of its results which rest upon a more secure basis of fact. It has shewn that the prophet was first and foremost a man with a message from God for the people of his time. He appeared with this message in some crisis of Israel's history, and

announced in accents of undoubting authority the will of God for the obedience of His people. The Divine voice which the prophet had heard in the secret place of his own spirit, he proclaimed in public as opportunity served, and in language that all could understand. That language, however, dealt largely in metaphor, as only thus could spiritual things be made intelligible to earthly minds.

Just as the prophet employed metaphor in the sphere of speech, so also he used symbolic actions to express more perfectly the spiritual ideas with which his mind was laden. The people to whom his message came were accustomed to many symbolic actions, all of which were expressions of spiritual ideas, such as the positions of the body, and especially of the hands, in supplication and in blessing, and many of the ceremonies prescribed by the Law. Hence they were able to appreciate and understand what Ahijah meant when he rent his new garment in twelve pieces,[1] what Jeremiah predicted when he broke the potter's earthen bottle in pieces before the elders of Jerusalem,[2] and what hope Ezekiel cherished when he joined into one the two sticks in his hand.[3] All these actions were symbolical and prophetical, and conveyed a message from God.

The Holy Communion also is prophetical, inasmuch as it is a symbol bringing to man a message from God. It surpasses all previous symbolic actions, both in its origin and in its meaning, for it was first performed by Him of Whom the prophets spoke, Who was the supreme Prophet, summing up in His Person and work all the characteristics of prophecy, and

[1] 1 Kings xi. 30-2. [2] Jer. xix. 10-11. [3] Ezek. xxxvii. 16-17.

presenting these in absolute perfection. What other prophets had seen in part and fitfully, Jesus saw whole and constantly; the truth they revealed, coloured by their own personality, was by Him declared in all its purity; and in character, as in word and action, He manifested God to men. Even as His words surpass all the utterances of the prophets before Him, and His works are greater than theirs, so also the symbolic action which He instituted for His Memorial excels all others in beauty, authority, and significance. The message it conveys to us is this, that "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son."[1] It reiterates the revelation of grace and truth which came by Jesus Christ, and proclaims the marvellous tidings that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

As we have already considered the Evangelical Aspect of the Holy Communion, it is not necessary to dwell further on the prophetic character of the Lord's Memorial as a message from God, and attention must now be given to the other side of prophetic activity, viz. prediction, and to the manner in which that also is apparent in the Christian Sacrament. Here, too, modern criticism has effected some astonishing results, and to these it is advisable to refer at some length, as they are still imperfectly understood at the present time. The beginning of the twentieth century has witnessed the rapid growth of a remarkable critical movement, which is of the nature of a reaction and a

[1] Heb. i. 1.

protest. It is concerned with the person and work of Christ, and its key-notes are the words "eschatological" and "apocalyptic." Like the Christological criticism, to which it is in opposition (whose key-notes are the words "moral" and "rational"), its home is in Germany.

Ferdinand Christian Baur (1792-1860), the founder of the Tübingen School, which inaugurated a new epoch in the criticism of Christian origins, taught that the superiority of Christianity to all other religions consisted in the purity of its morality, alike in its constitution, its teaching and requirements. Christ was the most rational of all religious teachers; indeed, with His advent pure reason made its first appearance in the realm of religion. He was, therefore, so far in advance of His age that it failed to understand Him, and the partial and confused explanation of His teaching by the Apostles was developed within the Catholic Church in an obscurantist fashion, until German criticism of the nineteenth century discovered the original truth under the accretions of later ages. Following Baur came a series of critics, all of the Liberal Lutheran or Liberal Reformed Schools,[1] differing from him in some of his premises and many of his conclusions, but adhering firmly to his fundamental conception of the purity of the morality and rationalism of Christ. The result may be seen to-day in the writings of up-to-date critics like Pfleiderer and Bousset, who present us with a Christ made after their own image. He is eminently reasonable and enlightened, a kind of peripatetic German professor of

[1] *E.g.* Strauss, Weisse, Schenkel, Weizäcker, H. J. Holtzmann, Keim, Hase, Beyschlag, B. Weiss, O. Holtzmann, von Soden.

the first century,[1] but elevated above all other men by His high personal character, His noble ideals, and His fidelity to the best ethical principles. Finding the Jews of his time obsessed by their expectations of the coming of a Messiah, He accommodated Himself to their views, but endeavoured to give His immediate disciples a more spiritual conception of what the kingdom of God should be. The essence of His teaching was the fatherhood of God and the brotherhood of man, and His characteristic utterance was: "The kingdom of God is within you." Such a conception of Christ was highly agreeable to an age which was losing all belief in the miraculous and the supernatural, and it might have been accepted as final, if only it had borne the complete seal of truth.

Amidst the general chorus of acceptance with which this conception of Christ was received by an enlightened public there were heard some faint murmurs of dissent. As these took shape they appeared in the form of serious objections to the Liberal conception. They asserted that the Christ of the Gospels[2] was in word and act quite a different person from the Christ of the Liberal Protestant critics. In the Gospels He spoke as though He had come to found a supernatural

[1] "As formerly in Renan the romantic spirit created the personality of Jesus in its own image, so at the present day the Germanic spirit is making a Jesus after its own likeness. What is admitted as historic is just what the Spirit of the time can take out of the records in order to assimilate it to itself and bring out of it a living form." Dr. A. Schweitzer in *Von Reimarus zu Wrede*, translated into English under the title of *The Quest of the Historical Jesus*, p. 307.

[2] Both critical schools agreed in denying to the Fourth Gospel any historical character.

kingdom of God, which was to appear in an apocalypse and supersede the present age. On this consummation His eyes seemed constantly to be fixed, and His whole life and teaching were moulded by it. As the importance and force of these objections became more apparent, those who maintained them came to believe that here was the key to a truer interpretation of Christ. They took the stone rejected by the Liberal Protestant builders, and made it the head corner-stone of a new edifice.

The full aspect of this newer conception may be seen in the writings of Loisy and Schweitzer. The former is a Roman Catholic of the school known as Modernists, who claim to combine loyalty to Catholicism with acceptance of the results of scientific criticism. In *L'Évangile et l'Église* M. Loisy entered the lists against the Liberal critics, meeting them on their chosen field and using their own weapons. He shewed that his opponents were not thoroughly scientific, for they had hypotheses and presuppositions equally with the orthodoxy which they condemned, and in consequence they had come to a partial, one-sided, and untrue result. In Germany Dr. A. Schweitzer, following Johannes Weiss and Wrede, has gone beyond his predecessors, and reached the ultimate goal to which they were tending. He admits the existence of a supernatural element in the Gospel, and grants that Jesus believed Himself to be the Christ Who was to bring in the Kingdom of God. Whereas Wrede asserts that Jesus never claimed to be the Messiah, Schweitzer allows that He did, but adds that He never made this claim publicly. According to Schweitzer, Jesus thought of Himself, not as the prophetic Messiah who was to ascend the throne of his father David, but as the Son

of Man Who was to set up and rule over a supernatural kingdom, which was to burst upon the world suddenly and unexpectedly and end the last chapter of human history. In this *dénouement* Jesus would play the chief part, but this was a secret to be kept from the world, which recognised Him to be no more than the prophet of Nazareth. Believing that the time was at hand, Jesus sent out His disciples to announce the approaching catastrophe, expecting that the great day would dawn ere they returned.[1] As that day still lingered, He came to realize that the Kingdom could not be inaugurated without His death and subsequent return to the world in the clouds of heaven. With this in His mind, He went up to Jerusalem seeking death. At the Last Supper He declared His intention of drinking no more wine until He drank it at the great banquet in the coming Kingdom of God.[2] The secret of the Messiahship of Jesus was betrayed by Judas to the rulers of the Jews, and led to His crucifixion. He accepted the cross, believing that His death was to be followed by His speedy return to set up the Kingdom of God on earth and to transform mankind.[3] Such is the new conception of Christ, and so different is it from that with which it is contrasted and to which it is opposed, that it is difficult to believe they are both intended as truthful portraits of one and the same Person.

If the later portrait seems to shew that at best Jesus was a Jewish visionary and at worst a deluded fanatic, yet it has lines of truth upon it which are lacking in the earlier portrait. It does recognise and

[1] St. Matt. x. 23. [2] St. Matt. xxvi. 29. St. Matt. xiv. 25.
[3] *Von Reimarus zu Wrede*, ch. xix.

value those pronounced eschatological and apocalyptic elements which the other conception ignored or misinterpreted, but which constitute an integral and important part of the life and doctrine of Jesus. On its critical and destructive side this conception has been an auxiliary to truth, for it has shewn how impossible it is to separate the moral ideals of Jesus from His religious ideas. Its weakness lies on its constructive side, for when it represents Jesus as being exclusively or even chiefly a preacher of the approaching end of the age, it gives a partial and inadequate explanation which fails to reckon with other elements of His teaching, and to account fully for the unquestioning faith of His followers after His expectations had been unrealised and His predictions unfulfilled.

The importance of the eschatological sayings in the teaching of Christ may be regarded by some modern critics as a discovery of their own, but nevertheless it has long been known to the Church. She has declared in her creeds her faith in these sayings, she has sung of them in her hymns, and she has associated them with her greatest act of worship. Although the Second Coming of Christ to the world does not occupy the large space that once it filled in the faith of the Church, yet that expectation has never ceased to be cherished by believers. But whereas now it shines like a distant star in the sky of faith, once it burned with the glowing splendour of an approaching comet. No one can read the Pauline epistles without observing that the early Christians were ever eagerly looking for the Lord's return, and that they lived in a state of strained expectation till He came again. If sometimes,

(as in the Church of Thessalonica), this expectation led to restlessness and threatened to end in fanaticism, its prevailing tendency was to intensify the activity and quicken the zeal of believers, that at the Lord's appearance they might be found faithful and diligent.[1] There were two springs of this hope—one was in the Lord's own promise of His return and the other in that Memorial of Him which they were to make till He came again. That sacrament "was to them, as it is to us, the visible expression of the presence of our ascended Lord. But how incalculable the difference in the meaning of that presence to them! He had left them but a few days or weeks; He had but now returned in the person of the promised Comforter; and they were now permitted to partake of the broken bread, as the emblem of His restoration to them. It was to them, as it is to us, the pledge of our Lord's return. But to them it was accompanied with an exulting belief that their own eyes should see the world bow down before the Crucified, and witness His speedy return to be the Judge of quick and dead. Their expectation of the future of the Church had yet to be chastened, to be spiritualised, to be enlarged. They had still to pass through a process of patient discipline, like that which under the earthly ministry

[1] In truth it may be said that the early Christian belief in the nearness of the Second Advent was one of the most momentous and inspiring influences for holiness in the Primitive Church. It was a call to watchfulness and prayer, a call to strenuous effort and solemn preparation. Perhaps it did more than any other impulse to raise the life of the young Christian community to a lofty level and to keep it there. For they lived in the expectation of Christ, their returning Lord, as those who must buy up the time" (*St. Paul's Conception of the Last Things*, by Dr. H. A. A. Kennedy, p. 221).

of our Lord had subdued and elevated the yet grosser notions of the original twelve Apostles."[1]

This process of discipline the Church patiently endured, and her faith and love withstood the continued shocks of an expectation postponed and survived the long sickness of a hope deferred. Nor did she weary of a ceremony which gave over and over again a pledge that was still unredeemed. How was this done? By what means did the Church pass through that period of disillusionment? The answer is easily found in St. Paul's letters, and in the history of the Church. It was by work and by prayer, by doing the will of God from the heart and keeping in the fellowship of the one Body. The Master had gone up on high, but He had left to the Church her work and to every man his duty. In fulfilling that work and in doing that duty, the Church was building up on earth the Kingdom of God and so bringing in the coming of Christ. As the years passed on, and ecstasy gave place to sobriety, the Church began to reconsider the sayings of her Lord about His appearing again, and came to discern in them a certain perspective of prophetic announcement. It was seen that not only had He spoken of the end of all things and the consummation of the ages, but of other and lesser comings of His at the crises of history in men and in peoples. The evidence of this was blazoned in blood and fire when the guilty city which crucified the Lord was cast down in awful and irretrievable ruin.

Recent research has shewn that amid the religious influences which shaped Jewish thought during our Lord's life on earth none were of greater power and

[1] *Some Account of the Apostolic Age,* by Canon Shirley, pp. 8-9.

popularity than the eschatological beliefs which were found in the writings known as apocalypses.[1] These were revelations of the future, in which the purposes of God for Israel were described by means of marvellous symbols and grand imagery, and in which angels were represented as the interpreters of the significance of the mixed organisms, mystic numbers, conflicts and catastrophes, of which these writings were full. In all of them the coming Messiah was the central figure, and they depicted his advent at the Day of the Lord, when the wicked would be punished, the righteous rewarded, and a new world begun. With some of these writings the apostles and evangelists were acquainted, and the expectations excited by them held firm possession of their minds. They were apt, therefore, to give to any eschatological sayings of Christ a meaning coloured by such expectations, and to refer them all to one great event. Just as to the eye the stars in the midnight heaven appear to be equi-distant from the earth, so to the disciples the predictions of their Lord seemed to refer to the one great manifestation of His glory on which their hopes were set, nor were they able to distinguish between the different comings of which He plainly spoke. Experience and the guidance of the Holy Spirit made them wiser, and after the destruction of Jerusalem they realised that one judgment predicted by the Lord was past. That awful calamity confirmed the truth of the Lord's words, while it taught the Church that His final coming to judge the world was still in the future. Of that coming and judgment the Holy Communion remained as a Prediction and a Preparation.

[1] See Note II.—Apocalyptic Literature in the time of Christ.

I. *The Holy Communion is a Prediction of the Second Coming of the Lord.*

It is strange to find how completely the vision of the Second Coming of Christ has passed away from the horizon of many modern Christians. Their idea seems to be that the world will improve so much in knowledge and morality that men will gradually be raised up to the measure of Christ, and so will in this manner come to Him. Therefore instead of a sudden appearing of Christ to the world, they seem to expect a gradual appearance of Christ in mankind.[1] The imagery of the New Testament in describing the Second Advent is not merely treated by them as imagery, which would be reasonable enough, but as having no meaning for us, which is highly unreasonable. Thus Dr. Gardner informs us that "the bodily coming of Christ in the clouds has become to us a fanciful notion."[2] He is thinking, no doubt, of the select circles in which an Oxford don consents to move, for Christians of a commoner kind have not ceased to believe in a visible and personal return of the Lord from heaven. Sir Oliver Lodge makes a similar remark: "Socrates was content to suppose that the body remained behind, sloughed off, and was restored to the elements of this material world. But the early Christians were not satisfied thus to get rid of their material part: a vein of materialism ran through their Christianity; they supposed that fleshly bodies were only temporarily discarded, and would ultimately rise

[1] This idea seems borrowed from Ritschl, who excluded eschatology from any place in his system. To him the kingdom of God was here and now in the world, and that was enough. All transcendent explanations of the future he consistently ignored.

[2] *Exploratio Evangelica*, p. 286.

and rejoin their divorced spirits at the sound of some future signal: a grotesque idea which, strange to say, still survives in the thoughts of unimaginative persons, and in some portions of the liturgy."[1] The last clause is a singular one, for there seems a considerable want of imagination in a mind which can read the description of the resurrection in the fifteenth chapter of First Corinthians, and find in the magnificent language of the fifty-second verse nothing but the embodiment of a grotesque idea. The first bishop of Manchester[2] was deficient neither in learning nor imagination, yet he requested that on his tombstone there might be graven the word ΣΑΛΠΙΣΕΙ ("the trumpet shall sound"), so highly did he value the expression of a hope which to Sir Oliver Lodge seems grotesque. Although there are not many ordinary Christians who would endorse the opinions we have quoted, yet some would give them a qualified approval, and there are many more who would look on any insistence on the Second Coming and on the duty of being ready for it, as evidence of a fad or even a hint of insanity. But happily there are others who know their Bibles too well to doubt the evident manner in which the return of Christ is predicted, and who really believe that this word of prophecy is sure. It is worthy of note also that the Nonconformist sect[3] which gives a chief place in its teaching to the Second Coming of Christ is the one also which celebrates the Holy Communion as the first and chief service on every Lord's Day.

Apart from the testimony of the Holy Scriptures,

[1] *Man and the Universe*, p. 275.

[2] Dr. Prince Lee.

[3] The Plymouth Brethren.

there is surely something eminently right and reasonable in the expectation of the return of the Lord to judge the world. We are bound to reject all dualistic explanations which suppose an eternal conflict of right and wrong, and to believe that ultimately and completely evil shall be overcome with good. That triumph will not come as an arbitrary stop to the course of history, but as the goal and sum without which history would be neither intelligible nor moral. Had no indication been given to the Church of the return of her Lord, the intuitions of her heart and mind would yet have led her to cherish the hope and to expect its fulfilment.

Such indication, however, was given in language which cannot be denied or explained away, and with the certainty of the Lord's return St. Paul associates the celebration of the Memorial. Not only does the Christian ordinance look back to the First Advent, but also forward to the Second; and between the two Comings it extends like a golden chain, whereof each celebration is another link, and which unites the Last Supper to the Marriage Supper of the Lamb, the heavenly banquet spread for the followers of Christ who shall be found of Him faithful at His coming.

The Liturgies of Christendom contain the expression of the hope of the Lord's Second Coming, and so associate that hope with His Memorial. Thus, in the Liturgy of St. Mark, in the Prayer of Oblation, immediately before the Epiclesis, the celebrant prays: "(we) confess also His ascension into heaven, and His session on Thy right hand, His God and Father, looking also for His Second and fearful and dreadful Coming, when He shall come to judge the quick and

the dead in righteousness, and to render to every man according to his works." The Liturgy of St. James has similar language: "(we) sinners, remembering . . . His ascension into heaven, and session on the right hand of Thee, His God and Father, and His glorious and terrible Coming again, when He shall come with glory to judge the quick and the dead, and to render to every man according to his works." The Clementine Liturgy refers with equal fulness to the Second Coming. The Liturgies of St. Chrysostom and St. Basil are briefer in their references, as are the Jacobite rites, with the exception of the Coptic, which follows and expands the words of the Liturgy of St. James. Although the Nestorian rite is remarkably explicit in its reference to the ascension of the Lord, His Second Coming is nowhere plainly confessed save in the Creed. The Armenian Liturgy closely follows the words of the Byzantine rites. The Latin Mass departs from primitive usage by omitting all reference to the Second Coming except in the Creed,[1] but although the English Liturgy has followed the Roman error, some amends are made in the collects for the first and third Sundays in Advent.

In this, as in some other respects, the Eastern Churches have remained true to the primitive tradition, and have kept before the minds of their children the great and certain hope of Christ's return. As often as the Lord's Memorial has been made, faith in His Second

[1] There is food for reflection in the following words of Canon Simpson: "The power and authority of the Roman Papacy thrives upon forgetfulness that the great Head of the Church is coming again. No Vicar of Christ was needed when men still held as a living faith that 'the Judge standeth before the doors'" (*Christus Crucifixus*, p. 169).

Coming has been confessed, and His promise concerning it remembered. And if the worshipper who approached the altar chanced to raise his eyes to the roof of the apse above the sanctuary, he saw there looking down upon him from its background of gold the figure of Christ, robed, sceptred, crowned, and seated in majesty for judgment. No such memento has a recognised place in our English chancels, where, instead, on the East window or the reredos, there is often seen pictured or sculptured, the crucifixion of Christ, or the emblems of His passion. It would be well, however, if the worshipper had before him there some sign that pointed his thoughts forward to the great consummation, and bade him remember the watchword of the early Church, with the repetition of which the Eucharist, as described in the oldest Church manual,[1] is brought to a close, MARAN ATHA, "the Lord cometh."

But even though there may be in our chancels no sign painted or sculptured of the Second Coming of Christ, there is not wanting a reminder of this hope on the Table of the Lord. For if the holy Bread and Wine tell of Him Who came down from heaven and died for us upon the cross and ascended again unto His Father, they tell also of His final return in glory to judge the world. This too is part of His Gospel, this He foretold, and without this His work for mankind would not be perfected. These celebrations of the Lord's Memorial are not meant to be perpetual; they do but occupy the sanctuary of the Church till the Lord Himself shall come to fulfil the hopes of His people.

[1] *Didache*, x.

"Thou art coming ; at Thy Table
We are witnesses for this ;
While remembering hearts Thou meetest
In communion clearest, sweetest,
Earnest of our coming bliss,
Showing not Thy death alone,
And Thy love exceeding great,
But Thy coming, and Thy Throne,
All for which we long and wait."[1]

One of the things of which we stand most in need at the present time is an increase of faith in the Second Coming of Christ, and a quickening of our sense of expectation of it. We shall never know the full power of Christian patience and devotion until the hope of the Lord's return has again taken such possession of the heart of the Church, that it flames forth in rapturous joy and enthusiastic service. We pray sometimes that God would revive His work : let us rather pray that He may revive our hope in the glorious appearing of His Son, for if that hope rises in fresh life within us, we shall buy up every opportunity for service, and this the more diligently as we see the Day approaching. It is when the servants think that their Lord delayeth His coming that their zeal slackens and their consciences slumber ; it is when they expect Him daily that their feet are swift and their hands quick in His service.

"Surely He cometh, and a thousand voices
Shout to the saints, and to the deaf are dumb ;
Surely He cometh, and the earth rejoices,
Glad in His coming Who hath sworn, I come."[2]

[1] Frances Ridley Havergal. [2] F. W. H. Myers' *St. Paul.*

II. *The Holy Communion is a Preparation for the Second Coming of the Lord.*

The Jewish Passover, which the Christian Sacrament has fulfilled and superseded, was not only the memorial of a past deliverance, but the text of a present sermon to every thoughtful Jew who joined in its observance. If, like his fathers, he ate it in haste, with feet shod, loins girded, and staff in hand, it could not fail to remind him of the fact that he was a sojourner before Jehovah as all his fathers were, and that the Rest that remained for God's people was not contained within the borders of any earthly land. The Holy Communion partakes of the same character. It is a refreshment eaten on the road, a brook by the way out of which the pilgrim to eternity may drink and lift up his head. Hence, it is of the nature of a preparation which not only speeds the traveller on his journey, but fits him for his goal. Or, if we may vary the figure, it is like a watchman who goes his rounds through the city, calling the hours and announcing the approach of the morning, and who awakes from slumber, by his voice or knocking, those whom duty calls to labour. Thus also the Holy Communion sounds its wakening call to all who have ears to hear, announcing that the Bridegroom cometh like the sun from the east, and calling them from slumber to prepare to meet Him.

That the Holy Communion is a preparation for the Second Coming of the Lord, becomes evident to us when we observe that it is a rehearsal of that Coming. For, in fulfilment of His own promise and in answer to the faith of the Church, Christ comes in a mystical and spiritual manner to His people at the altar, and

so, as it were, rehearses that final Coming when He shall descend visibly with power and great glory. The penitence and thankfulness, the faith and love, the adoration and praise with which the Church greets her Lord in the Holy Communion are a foretaste of the emotions with which the saints of God shall welcome the final Coming of Christ.

It is one of the wonderful things about the Holy Communion that it brings before us our Lord in every office that He holds, for it presents Him as Prophet, Priest, and King, as Saviour and Redeemer, as Master and Lord, as Brother and Friend. It presents Him also as the final arbiter of the destiny of men, as the Judge before Whom all must appear. The Last Judgment, however, will be declarative rather than determinative, and the Judge's function is not to deliver a judgment which none can anticipate, but rather to announce with final decision what has become apparent through the course of the trial. By His nature as Divine and Human, Christ is the Judge of men, that is to say, He is the standard by which men are measured or weighed. Wherever He comes there is a movement of separation and sifting; there are those who rally to Him and gather around Him, and there are those who stand back and refuse to acknowledge Him. It was so when He was on earth; it is so to-day wherever through the Gospel men are brought face to face with Him. Thus do they pass judgment on themselves by their attitude to Christ, ranging themselves on His right hand or on His left. But in the Holy Communion the Lord is in the midst of His faithful people, who have assembled that they may have the joy of His presence. They cannot

stand before Him as their Judge, and so they flee to Him as their Saviour, knowing that His love and mercy will not fail them. Thus they grow accustomed to meet Him and to feel joy and confidence in His presence; perfect love casts out the torment of fear, and with awe but without doubt or terror they look forward to the last Apocalypse of the Son of Man. To them it will not come as *dies iræ, dies illa*, but as the dawning of a morning in high summer.

Within that preparation for the Second Coming of Christ which the Holy Communion effects is the preparation for His separate coming and call to believers. It prepares for the hour of death as well as for the Day of Judgment. When in the course of nature human ties loosen and part, when the earthly tabernacle becomes too frail for the strong spirit within, when time lessens and eternity opens in its immensity before him, there is but one refuge that avails for man. About him all the lights of earth are quenched and the whole sky is darkened save where it lightens with the appearance of Christ. At such a time how full of comfort and help is the Holy Communion, whereby, as with a Viaticum, the spirit is fortified and prepared for its journey. Nothing else can so perfectly assure the dying of the love and truth and salvation of Christ, as the Memorial which He has given to His Church. Instituted by Him in His last hours, its grace and goodness will succour His people in theirs. Remembering Him, they will pass from earth to Paradise and be remembered by Him when He comes into His Kingdom. Although the need for symbol may then pass away and

sacraments be no more required, that for which they existed will remain and continue, and the saints of Christ redeemed from all evil and triumphant over death will at last attain to the Beatific Vision and ever enjoy Holy Communion with God.

"Nie endet das süsse Mahl
Nie sättigt die Liebe sich.
Durstiger und hungriger
Wird das Herz;
Und so währet der Liebe Genuss
Von Ewigkeit zu Ewigkeit." [1]

[1] Communion Hymn of Novalis:

"Never endeth that sweet Meal,
Love doth never take its fill.
Hungrier and thirstier
Grows the heart;
And so love's pleasure lasts
Through all eternity."

NOTES.

A. NAMES AND TITLES OF THE HOLY COMMUNION.

(Quoted on p. 2.)

I. Scriptural. (1) The breaking of bread ; ἦσαν δὲ προσκαρτεροῦντες . . . τῇ κλάσει τοῦ ἄρτου (Acts ii. 42). This term may include the Agape, but the translation of the Syriac version (which can hardly be later than the second century) is "the breaking of the Eucharist." In verse 46 the expression κλῶντές τε κατ' οἶκον ἄρτον is best rendered as "breaking bread in a house," (or "at home" as in R.V.). The term is used by St. Ignatius in his letter to the Ephesians, in which he urges them to break one bread (ἕνα ἄρτον κλῶντες) the medicine of immortality. It soon passed out of common use, but has been revived by the modern sect known as the Plymouth Brethren, who invariably use it and no other.

(2) Communion, κοινωνία (1 Cor. x. 16). As originally used by St. Paul, it refers to the fact that by means of the ordinance we are made partakers of Christ's Body and Blood. A secondary meaning, that of communion with each other through the Sacrament, came inevitably to be attached to the word, so that to receive the Sacrament meant to be in communion with the Church, and to be repelled from it meant to be excommunicate. Hence κοινωνία is often used by the Fathers to mean communion rather than *the* Communion, though there are many instances of its proper sense in the writings of Irenaeus, Basil, and Chrysostom.

(3) Lord's Supper, *κυριακὸν δεῖπνον* (1 Cor. xi. 20). It is extremely doubtful if this term includes the Holy Communion. This is the sole instance of its use in Holy Scripture, and its reference is plainly to the Agape or Love-feast. It was so understood in the early ages of the Church, (though sometimes it was used to denote the Last Supper), and it was not till mediaeval times, when the memory of the Agape had perished, that the term was applied to the Holy Communion. It is a matter for regret that the Reformers adopted this title and gave it the currency it has since retained. Apart from the dubiety attending its origin and use, it is in itself singularly inappropriate and misleading, for it seems an abuse of language to describe as a supper the taking of a morsel of bread and the sipping of a few drops of wine.

II. Patristic. (1) Oblation, *προσφορά*. As first used by the earlier Fathers this word refers either to the alms of the communicants, or to the bread and wine placed on the altar for consecration, or to the whole Communion service. In St. Cyprian, however, along with the older sense, we mark the introduction of a new meaning, which came afterwards to supersede the old. Thus in *Ep.* lxiii. he speaks of the oblation of the consecrated bread and wine.

(2) Sacrament, *Sacramentum*. This word occurs in the famous letter of the younger Pliny to the Emperor Trajan, where it seems to refer to the Holy Communion. It occurs frequently in patristic writings in combination with other terms, as the Sacrament of the Eucharist, the Sacrament of the Body, the Sacrament of the Lord's Table, the Sacrament of the Altar.

(3) Eucharist, *εὐχαριστία*. This word is first found in the Epistle of St. Ignatius to the Church at Smyrna, where there may be a reference to its Pauline use in 1 Cor. xiv. 16. It was probably the commonest of all words used in primitive times for the Holy Communion, as is proved by its wide prevalence amongst Orientals and Latins as well as amongst Greeks. Akin to it is the word *εὐλογία*, which has also a Pauline use (1 Cor. x. 16), and is a favourite term of St. Cyril of Alexandria for the Holy Communion.

(4) Sacrifice, *θυσία*. First used by Justin Martyr. Its history is similar to the word "Oblation."

(5) Passover, *πάσχα*. Origen first used this term in reference to the Holy Communion, but somewhat indefinitely. It is used, however, in a quite definite sense by Athanasius, Hilary, Gregory Nazianzen, Jerome, and Augustine.

(6) Mass, *Missa*. Originally meaning "dismissal," this word came to be used for any Church service, and then exclusively for the greatest service of the Church. It is so used by St. Ambrose; "missam facere coepi" (*Ep.* xx.), and by the beginning of the seventh century it had so gained general favour in the West that it superseded all other names for the Holy Communion. The word was accepted by the Church of England in the First Prayer-book of Edward VI., but was dropped in the Second Prayer-book, and has not been restored. Of late years a vigorous attempt has been made to popularise it once more, and much may be said in favour of such action, as the term is a perfectly legitimate one in the mouth of an English Churchman. But its use is a serious offence to a large part of the Church and a fruitful cause of misunderstanding. Therefore, though lawful, it is not expedient to use it, and a higher law than expediency bids us be careful in using that which may offend our brother.

B. RECENT THEORIES AS TO THE ORIGIN OF THE HOLY COMMUNION.

(Quoted on p. 3.)

Until recent times it has never been doubted that our Lord instituted the Holy Communion on the night of His betrayal. It is now denied, and from two opposite sides. On the one hand, it is maintained that the Holy Communion was instituted earlier in His ministry at the feeding of the five thousand; and, on the other hand, that the real originator was St. Paul, who, when at Corinth, was influenced by the neighbourhood of the Eleusinian mysteries, and borrowed the idea of a Communion in bread and wine from them.

(1) The first theory is championed by Dr. Arthur Wright in his *Synopsis of the Gospels in Greek* and *New Testament Problems*. He finds the origin of the Sacrament in the feeding of the

five thousand and in the discourse that followed it, recorded in the sixth chapter of the Fourth Gospel. He urges that the language used in that discourse would be meaningless to those who heard it unless the meal of which they had partaken was sacramental. It is evident, however, that the language referred to was meaningless to most of those who heard it: "the Jews therefore strove one with another saying, How can this Man give us His flesh to eat?" (*v.* 52). Many of Christ's disciples also were puzzled (*v.* 60) and some "went back, and walked no more with Him" (*v.* 66). If they had understood that by His "flesh" Jesus meant the bread they had eaten, they could neither have been puzzled nor offended. Further, our Lord meant to establish a contrast in their minds between such food as they had received, (which He described as "meat that perisheth"), and that higher food of which He was speaking, (and which He described as "the meat which abideth unto eternal life": *v.* 27). Dr. Wright's view does not account for the institution of the cup, or for its substitution for the fishes used in feeding the five thousand. In spite of the ability with which it has been urged, Dr. Wright's theory has met the same fate as attended his earlier theory concerning the cycles of oral gospels in the Primitive Church. But while it has not been accepted, it has (like the other theory) made some impression. Thus, for example, Dr. George Matheson, in his *Studies of the Portrait of Christ*, calls the feeding of the five thousand the First Communion, and the Last Supper the Second Communion; but he describes the First as secular, being based on earth's need for heaven, and the Second as "inaugurated on the fact of heaven's need for earth" (vol. i. p. 270).

(2) The other theory is equally opposed to the historic faith of Christendom. It is put forward in our country by Dr. Percy Gardner, in *The Origin of the Lord's Supper* and *Exploratio Evangelica*, and in Germany by Drs. Jülicher and Spitta. According to this theory, the disciples never thought of the Last Supper as being sacramental, nor did it occur to them to observe it until moved to do so by the example of the Corinthian Church, where the rite had been instituted by St. Paul. He had observed the religious meals used in the heathen mysteries, and

saw how they might be adapted for Christian use. The Last Supper supplied a ground of appeal for the institution of such a meal, and to this the Apostle attached the new rite he instituted. The revelation which he claims to have received from the Lord in 1 Cor. xi. 23 was purely an ecstatic utterance, the outcome of one of those subjective visionary states to which, it is asserted, the Apostle's temperament frequently led. Singularly enough, the most trenchant criticism of this theory has come from Dr. Wright, who maintains, first of all, that the words "received" (*παρέλαβον*) and "delivered" (*παρέδωκα*) are used of revelation received from God and delivered through a line of teachers (see St. Mk. vii. 4; St. Jno. i. 11, 12; 1 Cor. xv. 1, 3), and therefore the account of the Last Supper may have come to St. Paul through St. Peter or other eye-witnesses. "At the date at which the Synoptic Gospels were written (probably between A.D. 70 and 80) the celebration of the Eucharist in Christian congregations was so general that in each of the three Gospels the account of its institution is given, yet in the year A.D. 52, Dr. Gardner maintains, it was unknown. Soon after that, St. Paul first started it in Corinth, then introduced it at Troas (Acts xx. 7), and in other churches of his founding. After that it spread over the East and became universal. The belief also was established that it dated from the Crucifixion. So much was the genius of one man capable of accomplishing." Dr. Wright proceeds to ask if Dr. Gardner is not crediting St. Paul with greater influence than he then possessed, and goes on to say, "he was disliked and deserted in many of his own Churches. At Jerusalem the prejudice against him was inveterate. The Jews of the Dispersion detested him. By what means, then, was such a man to foist a new ordinance upon the Churches, and persuade them to believe that it was primitive?" (Article in the *Churchman*, March, 1894).[1] To this, one further point may be

[1] The following quotation from Dr. Denney's *Jesus and the Gospel* is worthy of special attention: "While there is no indication in the New Testament that the liturgical phraseology connected with the Lord's Supper was sacrosanct, it is nevertheless thoroughly improbable that influences originating with a man like Paul, who was the centre of such violent antipathies, should have moulded every form of it which obtained recognition in the Church" (p. 360).

added. That St. Paul knew of the heathen mysteries is evident from several references in his epistles (*e.g.* 1 Cor. ii.), but their influence upon him was one of repulsion and not attraction. Over against these mysteries, with their occult doctrines and fantastic rites for the few who were initiated, he set the Christian revelation, with its openness, simplicity, and universality. (See also note W, p. 381.)

C. NARRATIVES OF THE INSTITUTION OF THE HOLY COMMUNION.

(Quoted on p. 3.)

Of the four narratives contained in the three Synoptic Gospels and First Corinthians, the last is the earliest in point of time, being written during the Apostle's Third Missionary Journey, and probably from Ephesus in the year 57 A.D. Then follow in their (approximate) dates of writing, St. Mark, 65 A.D.; St. Matthew, 70 A.D.; St. Luke, 80 A.D. St. Paul speaks of receiving his account from the Lord, and this is usually taken to mean direct and special revelation. Such a meaning, however, is not necessarily implied, as St. Paul may simply mean that he was assured by the Lord of the truth of the account which he had received from credible witnesses. Although the earliest narrative, it is not at all probable that it was known to the writers of the first and second Gospels, but it may have been known to the writer of the third, or else St. Luke drew his narrative from the same source as did St. Paul.

The Synoptic Problem is the most difficult which a scholar of the New Testament has to face, and the number of solutions, with their complicated variations, is an evidence of the uncertainty that besets the enquiry. It may be said, however, that modern criticism has come to regard one solution with special favour. Although suggested first of all by Le Clerc, and then by Michaelis and Lessing, the credit of developing it as a workable theory belongs to Eichhorn. He supposed that there was an original Aramaic Gospel which was used by each of the three Synoptists. This supposition is not now generally accepted in that form, as it has been superseded by the theory of

Holtzmann that there were two original Greek Gospels, one containing the acts of Christ and the other His sayings. The former is called the Ur-Marcus, and the latter the Logia, but is commonly described as Q, from the first letter of the German word Quelle.[1] Although this theory is widely accepted, it is being modified by criticism in two directions. The supposition of an Ur-Marcus Gospel on which St. Mark is based, has been so shaken, that Holtzmann himself seems prepared to abandon it, and to acknowledge St. Mark as the first and independent Gospel. Further, the idea that the supposed Logia or Q contained nothing but the sayings of Christ can no longer be consistently held, as the word is proved to be equivalent in use to Gospel and to include acts as well as words, though doubtless the words were what gave character to the collection. The conclusion, therefore, is in favour of the earliest possible date for St. Mark (probably 65 A.D.),[2] Q being already in existence at that time. St. Matthew followed at no great interval (perhaps 70 A.D.), and was based on Q and on St. Mark. Lastly, the third Gospel was written (not later than 80 A.D.) with St. Mark and Q as sources, and possibly with a knowlege of St. Matthew's Gospel. The dependence of St. Matthew and St. Luke on earlier sources must not be supposed to interfere with their separate independence, for there is reason to believe that neither used all his materials, and that each (and St. Luke especially) had access to sources of information which remain unknown.

The Pauline authorship of First Corinthians is unquestioned by any sane criticism, and there is practical unanimity in fixing

[1] If the first Gospel is not by the Apostle Matthew, and if the statement of Papias that λόγια had been written by St. Matthew Ἑβραΐδι διαλέκτῳ is accepted as accurate, then the probability is that St. Matthew was the author of Q.

[2] According to Eusebius (*Adv. Haeres.* iii. 1), Papias, bishop of Hierapolis, a hearer of the Apostle John, testified that St. Mark derived the fabric of his Gospel from St. Peter. A modern critic, v. Soden in *Die wichtigsten Fragen im Leben Jesu*, attempts to distinguish between the Petrine and the non-Petrine parts of St. Mark's Gospel. Although he does not include the account of the Last Supper in the former division, he admits that it is based upon the reminiscences of St. Peter.

the date as between 55 A.D. and 58 A.D. Recent criticism has established rather than shaken confidence in the historical accuracy of the first three Gospels. But in regard to the narratives of the Last Supper, there is one difficulty furnished by the text of St. Luke. In the Western recension of that Gospel the following words are omitted "which is given for you: this do in remembrance of Me. And the cup in like manner after supper, saying, This cup is the New Covenant in My blood, even that which is poured out for you." The omission is defended by Dr. Hort, who identifies the cup mentioned in verse 17 with the Cup of Communion, and therefore concludes that the longer reading "divides the institution of the Cup into two parts, between which the institution of the Bread is interposed" (*Notes on Select Readings*, p. 64). If the identification be granted, it follows that St. Luke has not only transposed the order of the Bread and Cup, but has denuded the latter of all sacramental meaning. Our Lord is represented as receiving the first cup, (a cup, not the cup), as though it had been passed to Him as His portion, and as, after the customary blessing, declining to drink it, and asking His disciples to share its contents. There is no hint here of any sacramental action, and in view of the memorable words, "This is My body," which St. Luke chronicles as having been spoken of the bread, it does not seem possible that he would have omitted the like words, "This is My blood," had he conceived of the first cup as sacramental. Dr. Hort speaks of the "suspicious coincidence" between the language of St. Paul and the longer reading in St. Luke, and thinks this tells in favour of the latter being a scribal interpolation. But surely it would have been even more suspicious had the friend and companion of St. Paul, who had often witnessed the celebration of the Holy Communion by the Apostle, failed to agree with him in describing the origin of the rite. As shewing how differently the same evidence is used by critics, it may be mentioned that Prof. Steck of Berne, (one of the few Germans who have followed the new hypercritical Dutch school in denying the Pauline authorship of First Corinthians), argues that St. Luke's account was known to the writer of the epistle. The textual evidence for and against the reading

A TABLE OF THE FOUR NARRATIVES.

St. Paul 57 A.D.	St. Mark 65 A.D.	St. Matthew 70 A.D.	St. Luke 80 A.D.
The Lord Jesus in the night in which He was betrayed	And as they were eating	And as they were eating	
took bread; and when He had given thanks, He brake it, and said,	He took bread, and when He had blessed, He brake it, and gave to them and said,	Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said,	And He took bread, and when He had given thanks, He brake it, and gave to them, saying,
This is My Body which is for you: this do in remembrance of Me.	Take ye: This is My Body	Take, eat, This is My Body	This is My Body which is given for you: this do in remembrance of Me.
In like manner also the cup, after supper saying,	And He took a cup, and when He had given thanks He gave to them, and they all drank of it. And He said unto them	And He took a cup, and gave thanks and gave to them, saying,	And the cup in like manner after supper saying,
This cup is the New Covenant in My Blood: this do, as oft as ye drink it, in remembrance of Me.	This is My Blood of the Covenant, which is shed for many.	Drink ye all of it; for this is My Blood of the Covenant, which is shed for many unto remission of sins.	This cup is the New Covenant in My Blood, even that which is poured out for you.
1 Cor. xi. 23-4-5.	St. Mark xiv. 22-3-4.	St. Matt. xxvi. 26-7-8.	St. Luke xxii. 19-20.

leaves the balance heavily in its favour. The consensus of all the great Greek codices supports the longer reading, which must be accepted by every sound principle of textual criticism. If rejected, it is on *a priori* grounds, and for subjective reasons. (There is a suggestive discussion of the evidence by Mr. Frankland in *The Early Eucharist*, p. 116, and another by Dr. Lambert in *The Journal of Theological Studies*, January, 1903 : both pronounce in favour of the complete text.)

In comparing the four narratives we observe that while there are differences in detail, all agree on the main facts, viz. that the Lord Jesus, on the night before His death, took bread, gave thanks, brake it, and said "This is My Body," and He took a cup and said "This is My Blood." St. Paul and St. Luke agree in preserving the words "This do, in remembrance of Me" in connection with the bread, and St. Paul also connects them with delivery of the cup. Both of these writers connect the bread with the Lord's death, while St. Mark and St. Matthew connect this with the cup, and the two latter also add the invitatory words "Take, eat," and the fact that the Lord gave the bread to His disciples, with which St. Luke agrees. St. Mark and St. Matthew also note that the wine was given in the same way. Combining these we have the words of the Prayer of Consecration in the Anglican Liturgy : "Our Saviour Jesus Christ ... Who, in the same night that He was betrayed, took Bread, and, when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is My Body which is given for you : Do this, in remembrance of Me. Likewise after supper He took the Cup ; and, when He had given thanks, He gave it to them, saying, Drink ye all of this ; for this is My Blood of the New Testament, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of Me."[1]

[1] M. Loisy in *Les Évangiles Synoptiques* claims to discern in the account of St. Mark (xiv. 22-5) two separate and inconsistent narratives, one of which appears in verse 25, which is the farewell of Jesus to His disciples and says nothing of death or resurrection. The critic concludes, therefore, that the idea of any reference to death is to be excluded from the rite (ii. 540) and seems to be of opinion that our Lord was looking forward rather to victory than to death. There is, however, no warrant for

D. THE LAST SUPPER AND ITS RELATION TO THE PASSOVER.

(Quoted on p. 8.)

That our Lord ate the Passover with His disciples on the night of His betrayal has been, until recent years, the common belief of Christendom. It is now rejected by a formidable number of critics, who maintain that the Last Supper was in no sense a Passover, but an ordinary meal, such as our Lord and His disciples partook of every evening, but which was on this occasion invested with peculiar solemnity owing to their anticipation of an impending calamity.

The subject is difficult and complicated, involving questions of chronology and Jewish customs, regarding which we do not yet possess all necessary information. It has long been noticed that the Synoptists do not agree with the Fourth Gospel in regard to the time of the crucifixion. St. Mark distinctly states that the Lord sat down with His disciples at supper on the evening of "the first day of unleavened bread, when they sacrificed the possover" (xiv. 12), and this is corroborated by St. Matthew (xxvi. 17) and St. Luke (xxii. 7, 13, 14). This would be the evening of Nisan fourteenth, and as, according to Jewish reckoning, the evening and morning were the day, as soon as the sun set the fifteenth day of Nisan began. It was therefore on this day (by Jewish reckoning) that the Last Supper was held, and in the afternoon of the same day our Lord was crucified. This seems decisive, but St. John (xiii. 1, xviii. 28, xix. 14) states plainly, and as it seems emphatically, that the Last Supper was eaten *before the Passover*, and therefore on Nisan fourteenth (by Jewish reckoning), so that our Lord was crucified about the very time when the paschal lamb was slain. St. John's statements are so decisive and unambiguous that they

M. Loisy's supposition of two independent narratives, and verse 25 is not inconsistent with what goes before. Surely these words, which certainly speak of ultimate triumph, are not adverse to the earlier words which speak of impending death? Did not the event prove that triumph came through defeat, and glory through submission to death, and may not both have been in our Lord's mind?

cannot be set aside, save on the extreme and unscientific hypothesis that the fourth Gospel has no historical value. It is self-evident that this Gospel is not a pure history, but it is also evident that the writer's interpretation of the person and character of Jesus are based upon historic facts and actions. The case, then, presents itself thus: if the fourth were the only Gospel, we should inevitably conclude that although the disciples meant to keep the Passover, they were prevented from doing so by the betrayal and death of their Master. On the other hand, if the Synoptic Gospels were our sole authorities, we should come to an opposite conclusion, but with some doubt, owing to certain statements in their narratives which are believed to be at variance with the Passover customs of the Jews. Dr. Chwolsen (*Das letzte Passamahl Christi und der Tag seines Todes*) points out some of these, as that Jesus was arrested on the Feast Day, that His guard and one of His disciples carried arms, that Joseph of Arimathea bought a linen cloth, and that the women from Galilee prepared spices and ointments. In view of this doubt, and of the undoubted clearness of the Fourth Gospel, we seem compelled to conclude that the Last Supper was not held on the Passover night, but (as St. John affirms) twenty-four hours earlier, and that it was nevertheless a Passover meal in anticipation or in a mystical and spiritual sense. It is possible that both of these alternatives are true, but that the former contains most of the truth. For it appears difficult to believe that our Lord, when He called the meal "this Passover," did so in a purely mystical sense, and with no reference to the character of the meal itself.[1] It seems sufficiently evident, that to our Lord Himself and to His disciples, the meal was the Passover, for no one supposes that the disciples afterwards kept the Passover at the legal time, *i.e.* on the evening of the Crucifixion.[2] It is indeed possible that at the Last

[1] It is still more difficult to believe, as some have recently maintained, that the two words had no reference at all to the meal then proceeding, but referred to the Passover on the morrow, of which Christ was not to partake.

[2] The supposition that the Pharisees kept the Passover on one day and the Sadducees on the next has no certain basis, nor if accepted would it explain the problem we are considering.

Supper some of the ordinary ritual of the Passover was not observed, and that even the lamb was not eaten; but if the letter of the Law was not kept to the utmost jot, its spirit was completely fulfilled.

E. THE MEMORIAL BEFORE GOD.

(Quoted on p. 15.)

The Bishop of Birmingham, in *The Body of Christ*, grants that "the sense of Memorial before God is quite in place" but proceeds to say that "the weak point in the case of those who maintain it, is the fact that it was not apparently so understood by the Christian Church" (p. 318).[1] It sometimes happens, as in the present instance, that Dr. Gore, in his anxiety to be fair to opponents, is less than just to friends. Those who maintain that the Holy Communion is a Memorial before God cannot admit any such point of weakness in their case. When Dr. Gore appeals, as he does, to the language of the anaphora, "Therefore we remembering Thy blessed passion, etc.," he brings into court a witness whose evidence contradicts his statement that the early Church understood our Lord's words to mean only "This do, to remember me." He has not given adequate value to the fact that these words are part of a prayer, and as used by the Church were attached to an act of worship done "towards God." When first spoken by our Lord, the words were addressed to His disciples, but as spoken by His disciples in their celebrations of the Holy Communion, they were addressed to God the Father. This fact is attested by every ancient liturgy, and its value is greater than Dr. Gore seems ready to allow, for it shews that the primitive Church regarded the Anamnesis as being made before God. Nor can the words of the anaphora be so limited in meaning as Dr. Gore infers. This is evident, for example, from the liturgy of St. Chrysostom, in which, after the Great Entrance, the Priest says

[1] It is worthy of note that in every place where *ἀνάμνησις* occurs in the Septuagint version of the Old Testament it has the meaning of a memorial before God.

to the Deacon, "Remember me (*μνήσθητί μου*), brother and fellow minister," and receives the answer "May the Lord remember (*μνησθείη*) thy priesthood in His kingdom." It is plain that the remembrance asked for and given is before God. Later in the same liturgy the Deacon makes a remembrance of the dead and living by reading their names from the diptychs, and the Priest prays that God would remember them. From all this we gather that by the words denoting an act of remembrance a double meaning is included. This is clearly put by Dr. Darwell Stone in an article in the *Dictionary of Christ and the Gospels* (vol. ii. p. 74). "When all the circumstances are taken into account, the thought most naturally suggested is that of a Memorial of Christ presented by Christians before the Father, which is at the same time a memento to themselves. If so, the idea differs little from that way of regarding the Eucharist in much Greek theology, whereby it is viewed as the act in which the Church remembers Christ, and in remembering Him, makes the Memorial of Him before the Father." Lest it should be supposed that this represents the opinion of none save High Anglicans, it may be added that the same opinion is upheld by so moderate a Churchman as the late Canon Meyrick (*The Doctrine of the Holy Communion*, p. 17), and by Waterland (*Doctrine of the Eucharist*, p. 60), whose views are the very opposite of "High." The late Dr. Dimock, (who combined extreme Evangelical views with great learning), did not hesitate, at the Fulham Conference of 1900, to appeal to Bishop Bull as expressing his views on the nature of the commemoration of Christ in the Holy Communion: "This commemoration is made to God the Father, and is not a bare remembering, or putting of ourselves in mind of Him"; (quoted in the Report of the Conference, p. 63). The Bishop of Sodor and Man, in his *Elevation in the Eucharist*, frankly admits the very point about which the Bishop of Birmingham is doubtful, for in dealing with the first two acts of elevation he says: "All the evidence points to the conclusion that a *Godward* act of devotion was intended."

F. THE SHEWBREAD.

(Quoted on p. 20.)

The first historical mention of the shewbread is in 1 Sam. xxi., and the passage is of great importance owing to the reference made to it by our Lord, (St. Matt. xii. 3, 4, St. Mark ii. 25, 26, St. Luke vi. 3, 4). When accused by certain Pharisees of breaking the Sabbath, because His disciples, in passing through a field of corn, plucked the ears and rubbed out the grains in their hands, Jesus instanced the conduct of David, whose men, when pressed by hunger, ate the shewbread, although it was not lawful for any save priests to eat this holy bread. Modern critics agree in concluding that although such action was illegal in the time of Christ, it was legal in the time of David, and they allege that there is no hint of any illegal action in the narrative of First Samuel. The grounds for this conclusion, however, are not found in the narrative itself, but in the supposition that, like all the regulations of the Priestly Code, the provision made in Levit. xxiv. 9 is post-Exilic. Granting that the Priest's Code was compiled after the Exile, it does not follow that it contains no regulations which had been observed from earlier times. Apart from this consideration, the narrative of First Samuel seems plainly to imply the unlawfulness, from an ecclesiastical point of view, of David's action. The narrative itself is in a condensed form, but the hesitation of the Priest and his reluctance to give the bread are obvious. He is perturbed and alarmed by David's presence ("he came to meet David trembling," *v.* 1), and the information that a number of armed men were close at hand did not tend to allay his fears. He could not conceal the existence of the shewbread, which had recently been taken "from before the Lord" and hot bread put in its place, and he saw that the consequences of a refusal to give it might be serious. Accordingly he gave it, but made a certain stipulation, which he probably knew would be met.[1] It is true that when Saul slew the Priest for aiding David, he did not allege against him that he had broken the Law in

[1] See Robertson Smith's *Religion of the Semites*, p. 455.

giving the shewbread to those who were not priests. But it must be remembered that Saul was no friend of the priesthood or champion of the Law, and that he received his information of the Priest's action from Doeg the Edomite, to whom the giving of the bread meant simply the giving of victuals (*v.* 10).

G. CANON OF THE LATIN MASS.

(Quoted on p. 29.)

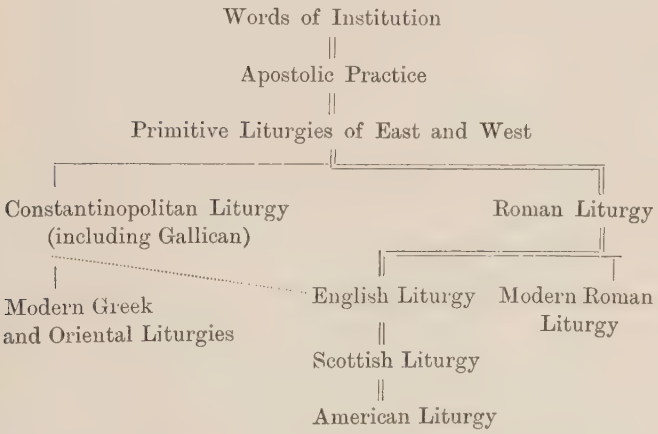
Within recent years the ground of one of the chief liturgical problems has been altogether shifted. Formerly scholars were much exercised to account for the existence of the Gallican liturgy and supposed that it was derived not from Rome, but directly from Ephesus through the Greek colonies in southern Gaul. Now, when it is ascertained that the Gallican and other western liturgies are precisely what we should expect to find, and that the Roman liturgy is the great and solitary variation from the normal primitive type, it is seen that the problem is how to account for the Roman departure and development. The problem is complicated by the fact that Rome was generally conservative and slow to adopt changes, while Gaul possessed an innovating tendency and readily adopted changes. Undoubtedly there was a great upheaval in the Roman rite when Latin was substituted for Greek, and new features were introduced which soon imparted to the Canon of the Mass the character it has ever since retained. These changes were little known outside the local Roman Church, and no steps were taken by the earlier Popes to enforce them elsewhere, as for centuries Rome laid no stress whatever on liturgical uniformity. The concessions granted to various Oriental Churches which have accepted the Roman obedience, shew that Rome is still prepared to allow some liturgical liberty, if only her authority in other matters is unquestioned.

In reference to the suggestion that the higher critics would find a promising field for the exercise of their powers in the Latin Mass, one might with some probability forecast a few of their doings. In the change of language from Greek to Latin,

they would find a point of departure similar to the Exile in Old Testament criticism. The Leonine Sacramentary might take the place of J, the Gelasian of E, the Gregorian of P, and there is abundant room for half a score of redactors. Much might be made of the archaic meanings of certain words, of the significance of some interpolations and omissions, and of emendations made in the interests of some particular doctrine or theory. A Polychrome Missal shewing the results of such criticism would be sure to prove highly interesting and picturesque.

H. TABLE OF DESCENT OF THE ENGLISH LITURGY.

(Quoted on p. 43.)



I. LITURGIES OF REFORMED COMMUNIONS.

(Quoted on p. 48.)

These are without exception for the use of the minister alone, and are therefore not to be found in the hands of the Congregation. Most of them follow the practice of Calvin in the Cathedral Church of St. Peter, Geneva. He directed that after

the sermon the minister should read a prayer of invocation and say the Apostles' Creed, (using it as a prayer). Then after an exhortation, he was to descend from the pulpit and take his place behind the Table. There he was to read the Words of Institution to the people, and after they had received the Communion and he had offered a thanksgiving they were to sing the "Nunc dimittis" and be dismissed with a blessing. John Knox's Liturgy provided that when the minister had ended the sermon he should descend to the Table and read the Words of Institution, and offer thanks, taking the bread in his hand while he did so. The Communion of the people followed, and after another thanksgiving and the singing of Psalm ciii. came the dismissal. The Westminster Directory of Worship closely resembles Knox's Liturgy, but provides that two exhortations shall be given, one before and one after Communion. In Scottish Presbyterian circles there is now a strong reaction against the baldness of such forms of worship, and many attempts are made to combine loyalty to the prescribed forms with acceptance of Catholic tradition and practice. Thus the Euchologion, (which is used more or less by most parish ministers), follows the order of the Westminster Directory, but expands the thanksgiving before Communion so as to include the Nicene Creed, 'Sursum corda,' Tersanctus and Epiclesis. The Liturgy compiled by M. Bersier directs that after sermon shall follow an exhortation, prefixed by the salutation ("Peace be with you") and followed by the "Gloria in excelsis." Proper prefaces are provided for the Tersanctus; there is a direct invocation of the Holy Spirit, and a Prayer of Oblation followed by the Lord's Prayer. Then after Communion and Thanksgiving, the people are dismissed with the primitive formula "Go in peace, forget not the poor and the God of peace be with you all. Amen."

J. THANKSGIVING IN THE PRIMITIVE LITURGIES.

(Quoted on p. 65.)

The prominence of thanksgiving in the Primitive Liturgies is a sure test of their antiquity, for the more ancient they are, the

more clearly do they provide for the offering of thanks to God. Usually the reference to earthly gifts is brief, while the reference to heavenly gifts is much more at length, but there is a remarkable exception to this rule in the Thanksgiving Prayer of the Clementine Liturgy. Although this liturgy was never used by any Church, and partakes more of the nature of a directory than of a liturgy, yet the forms it provides are of much importance, both on account of their character and the indications they bear of great antiquity.[1] It seems to have circulated privately amongst the clergy, and to have been regarded as an interpretation and expansion of the liturgies in actual use. Dr. Neale's translation of its Prayer of Thanksgiving is as follows: "It is indeed meet and right to sing praises to Thee, the true God, from everlasting.... Thou createdst all things out of nothing by Thine only begotten Son.... For it is Thou Who hast fixed the heaven like an arch, and stretched it out like the covering of a tent; and didst establish the earth upon nothing by Thy will alone; Who hast established the firmament, and prepared the night and the day, bringing light out of Thy treasures and darkness to overshadow it, that under its covert the living creatures of this world might take their repose. Thou hast appointed the sun to rule the day, and the moon to govern the night; and moreover hast inscribed in the heavens a choir of stars for the honour of Thy glorious Majesty. Thou hast made water for drink, and for cleansing, the vital air for respiration and conveyance of sounds by the tongue's striking of it, and the hearing which co-operates with it, so as to preceive the voice when it is received by it and falls upon it. Thou madest fire for our consolation in darkness, and for the relief of our necessities, that we might be both warmed and enlightened by it. Thou didst divide the great sea from the land, making the one navigable, and the other a basis for our feet in walking; the former Thou hast replenished with small and great beasts, the latter too both with tame and wild; and hast moreover furnished it with various plants, crowned it

[1] "It is constructed on the main lines of the Syrian and in particular of the Antiochene order." (Brightman, *Liturgies, Eastern and Western*, vol. i. p. xxxi.)

with herbs, beautified it with flowers and enriched it with seeds. Thou didst constitute the great deep, and didst set about it a mighty hollow ; seas of salt water stand as an heap bounded on every side with barriers of sand ; sometimes Thou dost swell it by the wind, so as to equal the high mountains, and sometimes smooth it into a plain ; now making it rage with a tempest, then stilling it with a calm, for the ease of mariners in their voyages. The earth, which was made by Thee, through Christ, Thou hast encompassed with rivers, watered with currents, and moistened with springs which never fail ; Thou hast girt it about with mountains, that it may not be moved at any time ; Thou hast replenished and adorned it with fragrant and medicinal herbs, with many and various kinds of living creatures, strong and weak, for food and for labour, tame and wild ; with the dull harsh noises of those creatures which move upon the earth, and the soft sprightly notes of the gaudy many-coloured birds which wing the air ; with the revolution of years, the number of months and days, the regular succession of the seasons ; with the courses of the clouds big with rain, for the production of fruits, the support of living creatures : where also the winds take their stand, which blow at Thy command, and for the refreshment of trees and plants. And Thou hast not only created the world but man likewise the citizen of it ; manifesting in him the beauty and excellence of that beautiful creation." (*Translations of the Primitive Liturgies*, by Drs. Neale and Littledale, pp. 76-9.)

K. THE EUCHARIST IN THE "DIDACHE."

(Quoted on p. 71.)

It is maintained by some modern writers that the Holy Communion, as originally celebrated by the Primitive Church was a Thanksgiving Meal and nothing more, and in proof of this they appeal to the *Didache*, where no other aspect appears. Professor Auguste Sabatier, who held this view, admits the truth of the Synoptic narratives of the Last Supper with their plain references to the impending death of the Saviour,

but he goes on to remark: "It does not appear that in the Primitive Church of Jerusalem, or later in the other communities, the idea of the death of Christ was always attached to the celebration of this family meal.... In Paul's Churches, on the contrary, the Lord's Supper was from the beginning the epitome or the symbol of the gospel of the cross, that is, of the death of Christ.... These two conceptions of the Communion gradually drew together, mingled, and were both developed." (*The Religions of Authority and the Religion of the Spirit*, pp. 86-7.) In the foregoing statements there is more imagination and less judgment than one looks for in a sober-minded critic. The *Didache* presupposes the existence of the Gospels and the Pauline Epistles, with their teaching on the Holy Communion. It is contrary to all probability to imagine that any Christians with such books in their hands or familiar with their contents, yet saw no connection between the rite and the Lord's death. The *Didache* makes no reference to the Words of Institution, (which were probably better known to its readers than any other words of Jesus), because its aim is to give help to those obeying the commandment "This do, in remembrance of Me." No thanksgiving prayers were recorded in the Gospels or the Epistles, and therefore it is this omission that the *Didache* seeks to supply.

L. THE CRUCIFIX AND THE CROSS.

(Quoted on p. 87.)

There is at present in the Church of England a revival of the use of the crucifix. In spite of the fact that the Lutherans have never abandoned this symbol, popular thought in England has identified it with the abuses of Rome and regarded its use as a species of idolatry. Better knowledge is dispelling such notions, and the crucifix in stone, metal, ivory, wood, and on canvas and paper, is now frequently found in our churches and homes. It is perhaps necessary to record a warning in the face of such use. It must never be forgotten that the crucifix is not the symbol of the Christian faith and that it must not receive the place and honour of the cross. The crucifix shows a Christ

dead or dying, but the empty cross testifies to a Christ alive for evermore. The crucifix tells of the death of shame, the cross of the life of glory. If a crucifix be used in an oratory or bedroom, such use should be a passing one, to remind us of the death and passion of Christ. If always and constantly used, there is danger of an error like that of the so-called Evangelicals, who would fix exclusive thought on the dead Christ and forget the living and reigning King. The reason which makes the crucifix appropriate on the screen of a church, makes it inappropriate on an altar, reredos, or east window, where, if Christ is represented on the cross, it should be as "reigning from the tree." The Bishop of Liverpool, in refusing to accept the gift of a sculptured "crucifixion" to stand above the high altar of his new cathedral, and in suggesting instead an "ascension," was right both from an ecclesiological and theological point of view, even although his refusal was tantamount to a concession to the Protestant prejudices of his diocese.

M. THE DIVINE AGENT IN THE HOLY COMMUNION.

(Quoted on p. 94.)

The statement of Dr. Moule at the Fulham Conference was accepted by Dr. Gore, and somewhat similar language was used by Lord Halifax, but both would no doubt prefer the statement of Miss Beale, who conceives of the Saviour as presiding at the Holy Table and giving His glorified life to His disciples. In view of this coalition of opinion, it is with much diffidence that I put forth the question as to whether we are warranted in such an imagination, which fails to recognise the difference between the first and all subsequent celebrations of the Holy Communion, and does not take into account the office and work of the Holy Spirit. It is He Who applies to us the benefits of redemption, it is He Who takes of the things of Christ and declares them unto us. He therefore is the Divine Agent in the Sacraments,[1] and this seems clearly taught by the

[1] Canon Carter, in his *Spiritual Instructions on the Holy Eucharist*, observes: "The Holy Spirit is the Worker of the Mystery, the

invocation of the Spirit common to the ancient liturgies. Dr. Moule's conception leaves no room for any action of the Holy Spirit in the Sacrament, nor in his book *Veni Creator* does he ascribe any such action to the Spirit. His conception is therefore of a piece with his theological system, and this makes our surprise the greater that it should have been accepted by Dr. Gore.[1]

N. NEW THEORIES AS TO THE COVENANT BLOOD IN THE HOLY COMMUNION.

(Quoted on p. 113.)

The orthodox view maintained in this book, that the Cup containing the Covenant Blood marks the inauguration of the New Covenant and sanctifies it on the Divine side, while its receival by us signifies our acceptance of the Divine promises, has been recently challenged and denied, and theories have been advanced of a very different kind.

(1) It is maintained that the Cup is the inauguration of the New Covenant, but the Blood it contains is in no way connected with the death of Christ. Those who hold this view, *e.g.* Spitta

Maker of the Sacrament. . . . He is present throughout the whole Mystery, ever ministering. It is our Lord Who is given to us, but He is given only as the Holy Spirit ministers Him to us, and ministers in us towards Him" (p. 167). Prof. Swete observes: "The Eucharist, if not expressly associated in the New Testament with the Holy Spirit, is represented as a series of spiritual acts, which are inconceivable apart from the Spirit's presence and operation. . . . These accounts (*i.e.* in 1 Cor. x. 16 f.) of the spiritual significance of the Eucharist seem to involve the intervention of the Spirit of God, Who alone can make material substances or human acts spiritually efficacious (*The Holy Spirit in the New Testament*, pp. 325-6).

[1] In anticipation of a possible objection to the view set forth in the above note, it is advisable to state that the view is not in contradiction to the ancient conception of Christ as the Consecrator in each celebration. Invariably Christ was thought of as consecrating, but it was *in and through His ministers*. The early Christians did not imagine, as Dr. Moule seems to do, that in addition to the minister and in separation from Him, Christ consecrates and distributes His Body and Blood.

(*Zur Geschichte und Literatur des Urchristenthums*, i. 207-337), regard the Old Covenant, with which the New is implicitly contrasted, as the Covenant made with David, and explain the New Covenant as being the fulfilment of the prophetic expectation of a Messianic king. They hold that Christ, Who was conscious of His Messiahship, and Who foresaw His rejection and death by the Jews, determined to anticipate His ultimate victory by a joyous feast, in which the wine-cup symbolised the joy of triumph achieved. Not only does this theory fail in the crucial point, which is the relationship of the Blood of Christ to the New Covenant, but it also misinterprets the Last Supper, which was in no sense a feast of joy. It supposes a connection between the New Covenant and a Messianic feast,—a large supposition for which no sufficient proof has been advanced.

(2) Another theory recognises the connection between the Blood of Christ and the New Covenant, but regards the Lord's death as being but the means which enabled the Covenant to be applied, for it was necessary that Christ should pass through death into glory, so that the Holy Spirit might descend on the Church and apply the benefits of the Covenant. (So Titius in *Die neutestamentliche Lehre von der Seligkeit*, i. 150.) But the connection thus recognised is accidental and not essential. It merely happens that there is a connection between Christ's death and the New Covenant, but had the Lord been translated, as was Elijah, the blessings of the Covenant would still have been received. Such a view is in the teeth of all Scripture references to the death of Christ as in itself a source of salvation to mankind.

(3) There is still another theory, which, though admitting that the Blood of Christ was shed for the forgiveness of sinners, yet insists that the sinners were the unbelieving Jews, and that the Cup which the disciples received was simply the communication to them of that spirit of self-sacrifice by which Christ laid down His life for His enemies. This view is maintained by Hoffmann (*Die Abendsmahlgedanken Jesu Christi*, 60-80), who gives to the Covenant Blood a twofold significance, and excludes the disciples from its benefits. He does this, however, in violence to the evangelical narratives, and is compelled

to assume that St. Paul and St. Luke misunderstood what was meant by the Blood of the Covenant. A misunderstanding, no doubt, exists, but not on the part of the Apostle or the Evangelist.

O. THE WESLEYAN METHODIST COVENANT SERVICE.

(Quoted on p. 134).

On the first day of the New Year it is the custom of the Wesleyan Methodists to hold a Covenant Service, for which three separate forms are provided. The service is in no sense sacramental, (though usually followed by the Sacrament), but is purely evangelistic. It begins with an admonition of the great importance of a right spiritual choice, and explains that when a sinner chooses Christ he must do so out of a deep sense of his own misery and an utter despair of all else save Christ. A threefold warrant for faith in Christ is then read, and all present are urged to yield themselves up to God as His servants and to enter into a solemn covenant with Him. The covenanting prayer, which is of great length, contains the following vows: "I call heaven and earth to record this day, that I do here solemnly avouch Thee for the Lord my God; and with all possible veneration, bowing the neck of my soul under the feet of Thy Most Sacred Majesty, I do here take Thee the Lord Jehovah, Father, Son, and Holy Ghost, for my portion; and do hereby give up myself, body and soul, to be Thy servant; promising and vowing to serve Thee in holiness and righteousness all the days of my life.... O glorious Jehovah, the Lord God Omnipotent, Father, Son, and Holy Ghost, Thou art now become my Covenant-Friend, and I through Thy infinite grace am become Thy covenant-servant. Amen. So be it. And the Covenant which I have made on earth, let it be ratified in heaven." It is obvious that a practice of this kind could only have grown up amongst a community which has ceased to acknowledge the obligations of the Baptismal vow, (no vows of any kind are demanded by Wesleyans when an infant is

baptised), and have failed to see the Federal Aspect of the Holy Communion. The existence and continued use of this covenant-service are interesting, as proving the need and value of bringing before Christian people the reality of their covenant-relationship with God, but if this is done by means of the Holy Communion, any other Covenant service is quite superfluous.

P. THE CUP AND THE TABLE OF DEVILS.

(Quoted on p. 145).

The above translation of ποτήριον δαιμονίων and τραπέζης gives to δαιμόνια the same meaning as in the Gospels. St. Paul contrasts the wine-cup used in the heathen festivals at Corinth with the Cup of Blessing used in the Holy Communion, and he urges that a Christian who receives the latter ought not to handle the former. By partaking of the Lord's Cup he has communion with Christ, and if he also partakes of the cup at a heathen festival he has communion with the demon whose feast it is. Beyschlag in his pamphlet: *Did the Apostle Paul regard the gods of the heathen as demons?* argues against this view, maintaining that δαιμόνια is equal to θεοί, as in Acts xvii. 18: "He seemeth to be a setter forth of strange gods." He urges that "he who takes up the position that the gods of the heathen are nothing (1 Cor. viii. 4) cannot at the same time take up the position that they are demons." Beyschlag is committed to such an explanation of St. Paul's language, for in his *New Testament Theology* (i. 93) he argues that our Lord did not recognise Satan and his angels as persons. His argument may be allowed so far as this, that St. Paul did not believe, (as the Fathers afterwards did), that Jupiter, Mercury, and Venus were so many devils, each with a separate existence and individuality.[1] He regarded these gods as nonen-

[1] Milton, in Bk. i. of *Paradise Lost*, has given noble poetic expression to this belief. It is noticeable, however, that while he enlarges on those of the lords of Hell who were Syrian and Egyptian gods, his love for classical learning makes his reference to the gods of Greece and Rome of the briefest kind.

tities, having no reality save in the beliefs of their worshippers. None the less he believed that behind heathenism, with its superstition and wickedness, there were demons whose evil work this was. He described the festal table and cup as the table and cup of devils, because the communion they effected was not with the non-existing deities of the popular imagination, but with the devils who had a real existence.[1] For a careful examination of St. Paul's language, see Everling's *Die Paulinische Angelologie und Dämonologie.* His conclusion is similar to that which is here set forth.

Q. THE PAX OR HOLY KISS.

(Quoted on p. 147.)

St. Paul in writing to the Romans (xvi. 16), Corinthians (1 Cor. xvi. 20, 2 Cor. xiii. 12), and Thessalonians (1 Thess. v. 26) requests the brethren to salute one another with a holy kiss. A similar request is found in 1 St. Peter v. 14, where the salutation is called a kiss of love. Its usual designation was the kiss of peace, or briefly the "peace." It was simply the common form of friendly greeting such as still passes between equals throughout the East, and is equivalent to our shaking of hands. The giving of this kiss is a feature of all the ancient liturgies, and its use goes back to Apostolic times. It was invariably given during the Agape. In Eastern liturgies its place is after the dismissal of the catechumens, but in the West it is found after the Commixture.[2] Its practice led gradually to abuse and

[1] Sir W. M. Ramsay, in an article in *The Expository Times* of April, 1910, takes *κοινωνία δαιμονίων* in the sense of "a communion and fellowship (of men with one another) united and cemented through dæmonic powers." This sense seems allowable if it does not exclude the idea of the bond of union being through fellowship with the demons.

[2] An un-primitive custom which spread through the entire Church and was universally practised. It consisted in putting some of the consecrated Bread into the cup (also consecrated). In the East this Commixture had its use, as the laity were communicated from it, but in the West it was useless, and the ingenuity of Latin ritualists was sorely taxed to explain it.

scandal, and had to be restricted and modified. In the East it was confined to the clergy, and in the West a tablet of wood or metal engraved with the crucifixion, and known as an osculatory, was first kissed by the officiating clergy and then passed to selected worshippers. This practice was dropped at the Reformation in England as savouring of superstition. The absence of some salutation between communicants is an undoubted defect in our modern celebrations. The writer was once present in the Metropolitan Tabernacle when a Communion Service was held for the members of the Nonconformist Union of Sunday School Teachers. Mr. Spurgeon requested the communicants to stand, and each to shake hands with his neighbour. This was done, and the ceremony was to the writer the most impressive part of the whole service.

R. HERRMANN ON COMMUNION WITH GOD.

(Quoted on p. 158.)

Although the views of Dr. Wilhelm Herrmann have not found much acceptance in the Church of England, they are gaining favour with many Scottish Presbyterian and English Nonconformist Ministers, and his book on *The Communion of the Christian with God* has a large and increasing circulation. He is an original and suggestive thinker, and one from whom much may be learned. He professes that his book is on the basis of Luther's statements, but, like other followers of Ritschl, he rejects the Lutheran belief that the Christian is now in communion with the glorified Christ through the indwelling Spirit (p. 223 of English translation). Instead of this he offers a communion with God through the historical Christ of the New Testament, a singular offer, since it implies communion with a present God through a non-present Christ. There is a further singularity, for Herrmann's historical Christ is not the Jesus of Nazareth of the Gospels but the Christ of Christendom as understood and interpreted by the Apostles and the Church. Thus while Herrmann professes to abolish all mystical and scholastic elements in our communion with God, it is merely in

order to substitute a mysticism and scholasticism of his own. He agrees with Ritschl in attaching great importance to the Church, and even says: "God can open His inner Self only to such as are in the Church" (p. 190), and "If we wish to remain in communion with God, we must remain in communion with Christian people" (p. 191). The value of the Church, he teaches, consists in this, that "it is that fellowship of believers which enables every one of its members to meet with the Word of Christ, through direct preaching in the first place, and in the second through Christian life" (p. 191). Holding that true faith is communion with God, he seems to regard the sacraments as unnecessary, and in the Catholic interpretation as mischievous and as implying a turning away from the Redeemer Himself. Herrmann furnishes the strange spectacle of an intellectual mystic who repudiates mysticism, and of an avowed Lutheran who rejects the sacraments which Luther held to be necessary to salvation.

8. SACRIFICIAL LANGUAGE OF THE PRIMITIVE CHURCH.

(Quoted on p. 171.)

A few examples are appended of the way in which sacrificial terms were used by the Primitive Church in speaking of the Holy Communion. These examples are fair specimens of what was no exceptional or uncommon practice, but, on the contrary, a regular and habitual custom. "But on the Lord's Day (κυριακὴν δὲ Κυρίου) come together and break bread and give thanks (εὐχαριστήσατε) after confessing your transgressions, that your sacrifice (θυσία) may be pure. Let not any one who has controversy with his neighbour come together with you until they be reconciled, that your sacrifice be not defiled. For this is that which was spoken by the Lord: 'At every place and time, offer me a pure sacrifice; for a great King am I, saith the Lord, and my name is wonderful among the Gentiles'" (*Didache*, xiv. 1). The identification of these words of Malachi with the Holy Communion occurs here for the first

time. Such an interpretation was in accordance with the apostolic use of the Old Testament, and it so commended itself to the Primitive Church that it was universally accepted. While it must be admitted that the Fathers were not accurate Hebrew scholars, and that their exegesis is sometimes at fault, as it is here, the important point for us is that the pure offering was understood as meaning the Holy Communion. This identification implied that the latter was viewed as a sacrifice.

St. Clement of Rome speaks of the rendering of offerings and liturgies as of Christ's appointment, and of the offering of the gifts (*τὰ δῶρα*) as the function of the Christian ministry (*Ad Cor.* i. 40 and 44). St. Ignatius calls the Church an altar-shrine (*θυσιαστήριον*), a place where sacrifices are offered (*Eph.* v., *Trall.* vii., *Philad.* iv.). Justin Martyr says that the sacrifices commanded by Christ are "of the Bread and Cup at the Eucharist" and "for a memorial of His passion" (*Dial. c. Trypho*, 41). St. Irenaeus incidentally uses many sacrificial terms, as when he says: "Oblations as such are not repudiated, for there are oblations here as well as there, sacrifices in Church as well as in the Jewish people, but it is the kind which is changed, since now it is offered not by slaves but by freemen" (*C. Haer.* IV. xviii. 1). St. Cyprian calls the Holy Communion "a true and full sacrifice" (*Ep.* lxiii. 14), and says that the sole occupation of the clergy should be the service of the altar and sacrifices (*Cont. Advers. Leg.* i. 39). Sarapion of Thmuis prays: "Lord of Powers, fill also this sacrifice with Thy power and Thy participation: for to Thee have we offered this living sacrifice, this bloodless oblation. To Thee we have offered this Bread, the likeness (*ὁμοίωμα*) of the Body of the Only-begotten" (*Sar.* i.). St. Chrysostom, St. Ambrose, and St. Augustine are all equally explicit in speaking of the Holy Communion as a sacrifice, and the Liturgies of St. James, St. Basil, and St. Chrysostom shew conclusively that to those who compiled them the Eucharist was the Christian sacrifice.

The Bishop of Birmingham points out what is frequently overlooked, but which when seen lends great force to patristic testimony on this point: "The Fathers used this sacrificial language, we must remember, while at the same time the Greek

and Roman world was looking upon them as eccentric for holding a religion without altars and temples, as well as without images. And indeed they are constantly proclaiming that (in the sense of the heathen) they had none of these. For they interpreted *their* sacrifices to mean, as in fact in their orgin they did, that God had physical appetite and needed animal or material sustenance. "They sacrifice fat victims to God as if He were hungry, and pour out wine as if He were thirsty" (Origen *c. Cels.* viii. 17). But the Christians knew that God does not stand in need of any material offering—of blood or sweet savours. He made all things and needs none of them (Justin M. *Apol.* i. 13, Athenag. *Leg.* 13, Tertullian, *Scap.* 2). "We offer Him (what alone He asks) a bloodless sacrifice and the rational service." "We approach Him only with pure prayer." The purified heart and the acceptable prayer are the only sacrifices He asks for, and sanctified hearts and bodies the only temples in which He will dwell (Clem. Alex. *Strom.* vii. 3. 14; Greg. Naz. *Orat.* ii. 94-5). This is the constantly reiterated Christian protest against heathendom.

"And it must be borne in mind that the Fathers of the first four centuries mostly took a low view of the sacrificial system of the Jews, which they regarded as not directly ordered by God, seeing it had its origin from 'Gentile grossness,' but as something which God at the best tolerated among them to avoid worse things, or even laid on them for a punishment; so that on this side also they are anxious to separate themselves from fellowship with a sacrificial system as commonly understood.

"But all this language of disparagement of material sacrifices still leaves them on their own ground recognizing that the worship in spirit and in truth is not a mere inward and individual approach to God, but a corporate and therefore outward thing—a worship which publicly acknowledges God in all His gifts, though He needs them not (Iren. *c. Haer.* iv. 18, 6); and a worship which finds its central expression in the Eucharist, in which, according to the ordinance of Christ, bread and wine are presented to the Father, in the name of the Son, and in memorial of His passion, with the adoration and prayer and

thanks given by sons, and blessed by the Holy Spirit to become the Lord's body and blood, and partaken of by the worshippers that they may be bound all together in Him. That was for the Christians the chief and central expression of rational service and bloodless sacrifice" (*Body of Christ*, pp. 159-162).

T. THE ETERNAL PRIESTHOOD OF CHRIST.

(Quoted p. 187.)

The Epistle to the Hebrews is the only New Testament book which regards the death of Christ from the point of view of the Jewish sacrificial system. That explains why the writer is not content to dwell exclusively upon the death on the cross, but follows to the consummation, when He who was offered ascended to the Father and presented Himself as the Accomplisher of the sacrifice for sin. In so doing he performed the office of a priest, though not of a priest of Aaron's line, since He belonged to the tribe of Judah (vii. 14). But in addition to the Aaronic priesthood there was the antique and mysterious priesthood of Melchizedek (Gen. xiv. 18-20), to which the psalmist had assigned the future Messiah (Ps. cx. 4). Melchizedek, in his priesthood, was acknowledged by Abraham as his superior, and Christ is magnified by the writer of the Epistle to the Hebrews as being far above the priests of Aaron's line, inasmuch as his priesthood was personal, royal, underived, universal, final, and perpetual. It might seem, however, as though on one occasion the Jewish High Priest attained a greater honour than any other of mankind, when on the great Day of Atonement he passed alone into the Holy Place, bearing the life-blood of sacrifice with him. To this therefore the writer addresses himself, (passing over the offering by Melchizedek of bread and wine as foreign to his purpose),[1] and he goes on to show that

[1] Had there been any doubt as to whether or not the priesthood of Christ was superior to that of Melchizedek, to whose order it conformed, the author of Hebrews would doubtless have proceeded to shew that the Holy Communion was a higher and better sacrifice than the bread and wine brought forth by Melchizedek.

even here Christ is infinitely superior to the High Priest. For the Jewish sacrifice was limited in its efficacy; the sacrifice of Christ is unlimited. The High Priest offered for himself as well as for the people; Christ, being sinless, made atonement for the sins of others. The High Priest made his offering every year; Christ made His once for all.

The Fathers were deeply influenced by the Epistle to the Hebrews, and the author's method was followed by them in several directions, the most important of which was to connect the heavenly and the earthly offering. Although the Holy Communion was invariably regarded as a memorial of the passion and death of Christ, it was never limited to these, but included also the resurrection, ascension, and heavenly life.[1] In later times the relation of the Sacrificial Aspect of the Holy Communion to the High Priestly work of Christ in heaven was not so clearly perceived, though Paschasius Radbert saw it as clearly as any of the Fathers: (see his *De Corp. et Sang. Dom.* 8. 12). But the prevailing tendency was to connect the Holy Communion with the sacrifice on the cross, and to regard our Lord as acting like a priest of Melchizedek's order when He took the bread and wine in His hands at the Last Supper, and also whenever through His ministers His Body and Blood are offered at the altars of the Church. This is the view approved at Trent, for both in the decrees of the Council and in the Catechism the association of the Mass with the heavenly offering is ignored. But some amends have been made for this neglect by a succession of eminent Roman theologians, and notably by de Condren, Thomassin, and Thalhofer. It is interesting to notice that the treatment of the Sacrificial Aspect by these and other like-minded Romanists has led them to ignore Bellarmine's definition of a sacrifice as requiring some kind of destruction.

The Continental Reformers failed equally with the Romanists to connect the Holy Communion with the heavenly offering. In England, however, the connection was noted by Jeremy Taylor (*Holy Living*, x. 3, 4) and other Caroline divines, and the Oxford Movement brought it once more into due prominence

[1] See especially Origen, *In Lev. Hom.* ix.; Ambrose, *De Officiis*, i. 248; and Theophylact on *Heb.* vii. 3 and xiii. 10-12.

within the Church of England. At the present day Anglican theology always connects the Holy Communion with the High Priestly work of Christ, but such connection is not approved by certain members of the "Evangelical School."[1] Thus the Bishop of Durham lays stress on the fact that Christ is represented in the Epistle to the Hebrews as seated on a throne and not as standing at an altar, and that His entering in at the Ascension as the Risen Lord *is* the presentation of His offering. Dr. Moule proceeds to ask: "Does the Victim-state continue in heaven?" and answers: "He now, not continues a Victim, but wields royal mediatorial power in heaven and earth. In brief, the Lord is a High Priest for ever; a High Priest upon His throne; eternally characterized as atoning Sacrificer and Sacrificed, once for ever; now and always doing the high-priestly work no longer of offering but of intercession related to it." (*Outlines of Christian Doctrine*, p. 105.) Dr. Moule is right when he speaks of our Lord as no longer a Victim but a throned Priest; he is right also in asserting that the presentation of the offering was at the Ascension. But when he proceeds to separate between the Offering and the Intercession based upon it, he seeks to put asunder that which Christ has joined together. It is not as though, like the Jewish High Priest, our Lord entered the Holiest Place, made His offering, and came forth from it. On the contrary, *where He entered there He remains.*[2] Therefore His offering, (which is nothing else than the presentation of Himself in His Humanity to the Father), is continuous and perpetual. It began at a definite time, viz. the Ascension, but it has never ceased since then.

[1] It is astonishing to find that Dr. Mortimer of Philadelphia, who is widely known as a writer of the "Catholic School" also disapproves of this connection, and discerns in it traces of Socinianism: (see his *Eucharistic Sacrifice*, p. 56). He labours to prove that it implies the existence of another sacrifice in heaven in addition to that offered on the cross, and succeeds in shewing how completely he misapprehends the view he is condemning.

[2] This point is often overlooked by writers, theologians, and preachers. Had Canon Beeching, for example, observed it, he would scarcely have described the theory of our Lord's perpetual offering as a misapprehension (*Bible Doctrine of the Sacraments*, p. 97).

What is our Lord's intercession but the presentation of His once crucified and now-glorified Body to the Father? It is His Presence that intercedes for us; the Intercession is not based upon the Offering, for the Offering *is* the Intercession.[1]

It is probable that when Dr. Moule denies that our Lord stands before a heavenly altar like a Priest, he has in mind certain expressions which might seem to imply such a conception. The phrase itself is used by Paschasius Radbert, when explaining the significance of "Supplices te rogamus"[2] in the Canon of the Mass, after the Words of Consecration. But he plainly shews in what sense he understands it when he says: "Do you imagine that the altar at which Christ stands as High Priest is anything else than His Body, through and in which He presents to the Father the prayers of the faithful and the faith of believers?"[3] The prayer therefore is to be understood as expressing the great truth that the offering on earth is united with the offering in heaven. Precisely the same truth is taught by the Invocation of the Holy Spirit in the Eastern Liturgies that He may be sent down "on these proposed gifts,"[4] and soon after the Invocation the Deacon declares that God "hath received them into His holy and heavenly and spiritual altar." The Western Church thinks of the Gifts as being carried up to Heaven, the Eastern Church of the Spirit as being sent down on the Gifts, but each figure of speech denotes

[1] In a recent book by a writer of the school to which Dr. Moule belongs, it is freely admitted that the Holy Communion is "the fulfilment on earth of that oblation of Himself to His Eternal Father, which He is continually offering in heaven: (see *The Christ in Holy Communion*, by the Rev. T. A. Gurney, p. 63).

[2] "We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy angels to Thy altar on high, in the sight of Thy Divine Majesty, that as many as shall partake of the most sacred Body and Blood of Thy Son, at this altar, may be filled with every grace and blessing."

[3] *De Corp. et Sang. Dom.* 8.

[4] "So that they may be to those that participate, for purification of soul, forgiveness of sins, communion of the Holy Ghost, fulfilment of the Kingdom of Heaven, boldness towards Thee, and not to judgment nor to condemnation"; (Liturgy of St. Chrysostom).

one and the same truth, viz. that there is a union of the heavenly with the earthly offering. Neither figure therefore really implies that there is a heavenly altar before which our Lord stands to perform His High Priestly office. The Churches which used these prayers, when they represented Him in art as glorified in heaven, shewed Him, not as standing at an altar, but as seated on the throne, crowned and regnant, yet bearing upon Him the marks of His cross and passion.

The position which Dr. Moule maintains in this subject is open to a serious danger, though it is one from which a theologian of his learning, judgment, and experience is well protected. But there are some professed Evangelicals within the Church of England and there are multitudes outside of it, who fail to conceive of our Lord in His present glorified state as being in any true sense human. To them His Humanity is now swallowed up in His Divinity ; they think of Him as once human and Divine, but as since His ascension wholly Divine. Therefore they do not see in what way we can be here and now advantaged or helped by our Lord's Humanity. They think that His Humanity exhausted its profit for us when the Lord suffered on the cross, and that now it profits us nothing. Such ideas are of course utterly opposed to orthodox Protestant doctrine. Luther clearly saw the need of our being united with the glorified Humanity of our Lord, and out of this sense of need arose his theory of consubstantiation. Calvin also saw it, but was unable to provide a secure place for its recognition in his theological system. Zwingli failed to see it, and this failure had a sinister influence on his sacramental teaching. It ought in fairness to be added, that there are some whose loyalty to Protestant and Evangelical truth is unquestioned, and who reject the views maintained by the Bishop of Durham. One of these was the late Dr. Milligan, who says : "As our Lord's offering of Himself never ends nor can end, so in that offering His people, organically united to Him, one with Him, must be offered, and must offer themselves ; and this they do in the expressive and touching symbols of the Eucharist" ; (*Ascension and Heavenly Priesthood of our Lord*, p. 266).

U. TABLE AND ALTAR.

(Quoted on p. 190.)

The words quoted from Heb. xiii. 10 are difficult to interpret, and may be understood in various senses. The easiest interpretation is to suppose that "we" means "we of the Hebrew race," and to take the altar as meaning the one outside the city gate on which the sin-offering was burned. But this interpretation must be rejected, as the writer never uses "we" save as meaning "we Christians." He had broken away from Judaism, and its rites were to him but as shadows. It is therefore impossible to think of him as claiming a proprietary interest in any of these rites. Another interpretation which identifies the altar with the cross is quite inadmissible, as Christians cannot be said to eat of the cross. Another which regards the altar as the Lord's table has much in its favour.

The words in dispute occur amidst sundry exhortations towards the end of the epistle, and they are part of a passage (*vv.* 7-17) which has to do with obedience to the rulers of the Church. The Hebrew Christians were tempted to pass from that obedience, and to lapse either into the old Judaism or new interpretations of it. In particular, there was the practice of the Essenes, who neglected the altar of the temple and gave a sacrificial significance to their morning and evening meals.[1] Against such strange and unprofitable teaching the writer protests (*v.* 9), and he indicates the great privilege of the Christians in having an altar of which no Jew could participate. In the most solemn rite of the Jewish Law, on the great Day of Atonement, no Jew was permitted to eat of the sin-offering which was wholly burned outside the gate of Jerusalem, in this respect prefiguring the death of Christ, Who was driven forth from the city to His execution. Therefore, concludes the writer, let us go forth to Christ, (whatever Jews may think or say of Him), outside the gate of Jewish privileges, but within the gate of the heavenly Jerusalem which we seek (*vv.* 13, 14). Through

[1] See Dr. Rendall on *The Epistle to the Hebrews*, pp. xxv. and 139.

Christ, then, let us present our offerings, and let us not fail to give due obedience to His ministers.

The point of the reference to the altar appears to lie in the writer's dominating idea of the superiority of the Christian religion to that of the Jews. They might not eat of their altar of atonement; we may eat of ours. The interpretation which regards the Altar as the Lord's Table, is the one which has the fewest objections and best meets the facts of the case.

In regard to the use of the word "altar" it must be admitted that the Prayer-book designedly avoids the word. On the other hand, though nowhere calling the Holy Table an altar, the Prayer-book requires that it shall always be treated as an altar. It is to stand in the chief place in Church, to be worthily vested, our offerings are to be laid upon it, and we are forbidden to sit at it and required to kneel before it. The apparent contradiction involved is an inevitable result of the desire to comprehend within the Church men holding divergent views as to the Sacrificial Aspect of the Holy Communion.

V. IS THE HOLY COMMUNION A PROPITIATORY SACRIFICE?

(Quoted on p. 193.)

It is only in a secondary sense that the Holy Communion can be described as "propitiatory," and such use of the word requires to be so carefully safeguarded and is so liable to misconception, that it is extremely inexpedient to employ it at all. The Council of Trent decreed that the sacrifice of the Mass is "truly propitiatory both for the living and the dead." (Sess. xxii. cap. ii.) On its language, Dr. Mozley makes the following cogent comment: "It is true that the decree of the Council of Trent just saves itself by cautious, not to say dissembling language, from the extreme and monstrous conclusion that the sacrifice of the Mass is the same with that upon the cross. It distinguishes between a bloody and an unbloody oblation; and it states that the fruits or consequences of the bloody oblation or the sacrifice on the Cross are "received through the

unbloody one"; but at the same time it asserts that the sacrifice of the Mass is a really *propitiatory sacrifice*. Now, undoubtedly there are two senses in which an act may be said to be propitiatory. The act of Christ's sacrifice on the cross had an original propitiatory power; that is to say, it was the cause of any other act, or any act of man, or any rite being propitiatory, that is, appeasing God's anger, and reconciling Him to the agent. We may allow that in common language a man may do something which will reconcile God to him, and restore him to God's favour; but, then, all the power any action of man can have for this end is a derived power, derived from Christ's sacrifice, from which any other sacrifice, the Eucharistic one included, borrows its virtue, and without which it would be wholly null and void. There is, then, an original propitiation and a borrowed propitiation, a first propitiation and a secondary one. Why then did the Fathers of Trent, when they had all human language at their command, deliberately choose to call the sacrifice of the Mass "vere propitiatorium." They may have said that it was "vere propitiatorium" in the secondary sense; but no one can fail to see the misleading effect of such language, and that nothing could have been easier to the divines of Trent, had they chosen, than to draw a far more clear distinction than they did between the sacrifice of the Mass and the sacrifice on the Cross. It is evident that, as ecclesiastical statesman, they were afraid of interfering with the broad popular established view of the Mass, while as theologians, they just contrived to secure themselves from the responsibility of a monstrous dogmatic statement." (*Lectures and other Theological Papers*, p. 216.)

W. THE CHRISTIAN SACRAMENT AND THE HEATHEN MYSTERIES.

(Quoted on p. 216 and p. 348.)

Dr. Bousset's statement is remarkably like one by Dr. Pfleiderer, who says of the heathen mysteries, "It would have been marvellous if these rites had not forced their entry into the

Christian community. Certainly Paul was not the first one to introduce them ; without doubt he found they were being employed by the community of Antioch. Thereupon he brought them into closest relation to his doctrine of Christ and salvation and gave them a deep, ethical, religious meaning, far beyond any ideas which had been attached to these rites by the heathen." (*Religion and Historic Faith*, ch. xiv.) All of this is built directly upon a foundation of sand, and none of it goes down to the rock-bed of fact. The demands made by Dr. Pfleiderer on our credulity are enormous. He asks us to believe that the Christian prophets and teachers at Antioch (Acts xiii. 1) encouraged and practised rites from which Jewish prophets like Ezekiel (viii. 14) had shrunk in abhorrence ; and that St. Paul, (to whom heathen sacrifices were offerings to devils), looked upon these rites borrowed from heathenism with such favour that he welcomed them as adjuncts of the Gospel. Dr. Pfleiderer seems to forget that when Jews like Paul and Barnabas became Christians, their attitude towards heathenism was not completely changed. If, as Jews, they refused to take part in idolatrous rites, they were at least as resolute in their refusal when they became Christians. Dr. Anrich, who has carefully investigated the question, (see his *Das antike Mysterienwesen*), concludes that although the heathen mysteries had some influence upon Christian views of the Sacrament, such influence during the apostolic and post-apostolic periods was indirect and general. There are certainly many superficial resemblances between the Christian Sacrament and the heathen mysteries, and these so impressed an early apologist that he denounced the mysteries as the derisive invention of devils, (Justin Martyr's *Apology*, i. 66), but the differences are deep and wide. The mysteries were for the few, the Sacrament for the many ; the mysteries were prepared for by ceremonial purification, the Sacrament by moral and spiritual discipline ; the mysteries were based on the idea that the spirit of man was in the body as in a prison, the Sacrament presupposed the harmonious union of spirit and body ; the mysteries sought to effect their influence by dramatic representations appealing to the intellect and adding to its knowledge, the Sacrament by simple signs

appealing to the heart and adding to its love; the mysteries, (like the heathenism of which they were a part), had no sense of sin save as a human frailty and as a bodily taint, (see *Das antike Mysterienwesen*, p. 38), the Sacrament emphasised the Christian doctrine that sin is spiritual; the mysteries aimed at a union of a material nature, the Sacrament at a union of a spiritual nature. Yet in spite of these fundamental differences, it must be acknowledged that in the mysteries there were such high ideas as the brotherhood of all the initiated, sacramental union with a god by means of a meal, hopes of a final victory over all the ills of life, and that these were the gropings of the heathen mind seeking after spiritual truth and reaching out unknowingly towards the Christian Sacrament.

X. THE PAULINE USE OF "FLESH" AND "SPIRIT."

(Quoted on p. 219.)

Like all original thinkers, St. Paul has a vocabulary of his own, and he gives to certain words a peculiar meaning. By "flesh," for example, (see σάρξ ἁμαρτίας in Rom. viii. 3), he means the sinful condition of human nature as affected by the flesh, while by "spirit" (πνεῦμα) he means the new nature divinely originated in the Christian. Thus in St. Paul's language there is an antithesis between flesh and spirit: the former denotes an unnatural condition, a wrong order which needs to be reversed; the latter denotes the new nature which is to supersede the old and to bring in a new order in which σάρξ shall be the willing instrument of πνεῦμα. This peculiar Pauline use of the two words is not always clearly perceived and borne in mind even by theologians, and sometimes St. Paul's language about "flesh" is applied to the very different word "body," and thus a false antithesis is set up between "body" and "spirit." It is a more serious offence against the principles of sound interpretation when the Pauline meaning of "flesh" is identified with the Johannine use of the word. This is done by Dr. W. Smith, the Roman Catholic champion, in the clerical

symposium on *The Lord's Supper* (pp. 82-3), who illustrates St. John vi. 64 by Rom. viii. 1-10.

Y. "BODY" AND "FLESH."

(Quoted on p. 241.)

An objection is sometimes made to the interpretation of the discourse on the Bread of life in St. John vi. as related to the Holy Communion, that in that case σῶμα would have been used and not σάρξ: (so Canon Meyrick and Dr. Lambert in Hastings' *Dictionary of Christ and the Gospels*, vol. i. p. 218). This seems an arbitrary interpretation, for even if a difference of meaning is granted, it does not follow that the two words might not be used interchangeably. Whatever the difference may be, it must be slight, for when referring to the Holy Communion, the Greek Fathers did not hesitate to use σάρξ instead of σῶμα.[1] The Fourth Gospel has the word σῶμα in two places, (ii. 22, "temple of His body," and xix. 38, "the (dead) body of Jesus"), and in each case it appears to denote the human organism regarded as subject to death but capable of resurrection. In the discourse at Capernaum our Lord identifies His σάρξ with the Living Bread (ὁ ἄρτος ὁ ζῶν), that is to say, with Himself as given for men (vi. 51). It seems evident that σάρξ here denotes the humanity of our Lord as available for the spiritual food of believers, and in this way may be related to σῶμα as the particular is related to the general.[2] It must not be forgotten, however, that arguments based on the supposition that we have in the Fourth Gospel the *ipsissima verba* of our Lord are built on a doubtful basis, for the evangelist is an interpreter and not merely a reporter of the sayings of Jesus. (The English Liturgy, in the Third Exhortation and the Prayer of Humble Access, uses Flesh as synonymous with Body.)

[1] *E.g.* Justin Martyr, *Apol.* i. 66, quoted on p. 246.

[2] In the other passages in the Fourth Gospel where σάρξ is used, (i. 13, iii. 6, viii. 15), it denotes the animal or psychic nature as contrasted with the spiritual. In i. 14, the σάρξ of the Logos is conceived of as generated, but not ἐκ θελήματος σαρκός.

Z. TRANSUBSTANTIATION IN THE EASTERN CHURCH.

(Quoted on p. 248.)

Late in its history the Eastern Church accepted the term μετουσιώσις (transubstantiation) as defining its sacramental doctrine. This was done by the Synod of Jerusalem, 1673, which declared in its Decree xxii., that "after the consecration of the bread and of the wine, the bread is transubstantiated, converted, and transformed into the true Body Itself of the Lord, Which was born in Bethlehem of the ever-Virgin, was baptized in Jordan, suffered, was buried, rose again, was received up, sitteth at the right hand of the God and Father, and is to come again in the clouds of heaven; and the wine is converted and transubstantiated into the true Blood Itself of the Lord, Which, as He hung upon the cross, was poured out for the life of the world.

"Further, that after the consecration of the bread and of the wine, there no longer remaineth the substance of the bread and of the wine, but the Body Itself and the Blood of the Lord under the species and form of bread and wine; under the accidents of the bread."

In regard to this definition it must be noted:

(1) That the Synod intended to condemn certain opinions put forth by Cyril Lucar, Patriarch of Constantinople,[1] who, during a visit to French Switzerland, had become acquainted with the teaching of Calvin. When Patriarch of Constantinople he issued a Confession, (Latin edition 1629, Greek edition 1631), whose first eight chapters contain the Orthodox Faith, and whose last ten attempt to graft Calvinism upon it. Chapter xv. maintains that there are but two sacraments, and that faith is necessary for their right reception: chapter xviii. maintains a real and spiritual Presence. After Cyril Lucar's disappearance or murder, the Synod of Jerusalem denied that he had written the Confession, and attempted to shew by

[1] It was he who presented to Charles I. the famous uncial codex Alexandrinus (known as A) now in the British Museum.

quotations from his other writings that it was not authentic. There is no doubt, however, that this was an attempt to save the Patriarchate from the stain of heresy, and to vindicate its orthodoxy. This probably accounts for the adoption by the Synod of a word hitherto unused by Eastern theologians, but which had the advantage of proving that they were altogether free from the suspicion of Calvinism.

(2) In spite of the use of the words "substance" and "accidents," the Eastern Church must not be regarded as committed to the mediaeval Aristotelian philosophy, with which she was unacquainted.

(3) The Synod of Jerusalem is not, of course, reckoned as Ecumenical by Easterns, and its decrees are not therefore regarded as binding upon the whole Church.

(4) The Russian Church, which was not represented at the Synod, accepted and reissued its decrees, but made an important alteration in the last paragraph of Decree xxii., which is made to read thus: "After the consecration of the bread and wine, the very bread and wine no longer remained, but the very Body and Blood of our Lord under the appearance of bread and wine." It will be observed that Tridentine terms are rejected, and a return is made to the language of the early Church. With this emendation agree the *Orthodox Confession of the Eastern Church* (cvi., cvii.) and the *Longer Catechism of the Eastern Church*, where in answer to the question, "What is the Communion?" it is replied: "A sacrament, in which the believer, under the forms of bread and wine, partakes of the very Body and Blood of Christ, to everlasting life." [1]

AA. THE FAST BEFORE COMMUNION.

(Quoted on p. 248.)

The practice of receiving the Holy Communion early in the day and before all other food, grew up gradually in the

[1] It is important to remember that the author of the *Catechism*, the famous Philaret, Metropolitan of Moscow, rejected the Roman doctrine of transubstantiation. See the *Guardian* of May 12th, 1897, quoting an article from the *Church Messenger* of the St. Petersburg Ecclesiastical Academy.

Primitive Church, and so commended itself as a seemly custom to the Christian community, that it became universal. This is apparent from St. Augustine's words : " It is perfectly clear that when the disciples first received the Body and Blood of the Lord, they did not receive fasting. But are we for that reason to cast reproach on the Universal Church, because it is always received by persons fasting? For therefore did it please the Holy Ghost, that in honour of so great a sacrament, the Body of the Lord should enter the mouth of a Christian before other food ; for on that account is this custom observed throughout the whole world." [1]

The Church of England has now no rule on this point, and her members are left to exercise their own judgment. Those who value Catholic tradition and practice will have no difficulty in knowing what they ought to do. Others, to whom this does not appeal so strongly, may be brought to conform to the practice, if they can be made to see its significance and value. Some attempts to do this deserve to fail, because they advance reasons that will not bear examination, as when a communicant is reminded that the Lord's Body was brought to a tomb " wherein was never man yet laid," and is warned that when he receives the Lord's Body, " It must not come to find Its place already occupied." The misapplication of Holy Scripture, and the materialism of the theory implied, is bound to provoke retort and opposition, especially from those who remember that food is in itself a good thing for which we give thanks to God, and that a man is not defiled by what goes into his mouth.

Let the practice of fasting communion be commended on the firm and high ground that it puts first things first, and subordinates the wants of the body to the wants of the spirit. Thus urged, it cannot fail to awaken a response in the hearts of those who believe that the first things to seek are not meat and drink, but the things of the Kingdom of God.

[1] *Ep.* liv. 6.

BB. THE MIXED CHALICE.

(Quoted on p. 265.)

The custon of adding water to the wine used in the Holy Communion is of immemorial antiquity, and probably had as its origin the example of our Lord and His Apostles. The Jews were accustomed to add water to their wine when about to drink it, and the Passover cup was invariably of wine mixed with water. It was this cup in all probability which our Lord took at the Last Supper. The addition of water to the wine was done in the early Church more as a matter of course, than as having any ceremonial or symbolical significance. In later times such significance was universally attached to the custom, and its original and utilitarian meaning was forgotten.[1]

The direction of the First Prayer-book, that a little pure and clean water should be added to the wine, was omitted in 1552, and has never been restored. The result was the almost entire disuse of the mixed chalice in the Church of England. With the Oxford Movement, however, the custom was once more observed, and probably is now followed in all churches save those of an extreme Protestant type. There are, however,

[1] Alone of all the ancient Churches the Armenian uses the unmixed chalice, and it is not known when or how the custom arose. The Greek Church adds hot water to the mixed chalice after the commixture. Another ancient Church, the Coptic, has the singularity of using unfermented wine. This custom can be traced to the time of the Caliph Muhwakel, who in 851 A.D. issued an Anti-Christian edict forbidding the cultivation of the vine and the buying and selling of wine. The Coptic Christians were thus compelled to use raisin juice in the Sacrament. When used at the present day, wine is added to it, but in many Coptic Churches raisin juice is no longer used. The Coptic Liturgy, (like other Jacobite rites), has this peculiarity, that in its Prayer of Consecration it asserts that our Lord took the Cup after Supper, and "mingled it of wine and water": (see Brightman's *Liturgies, Eastern and Western*, vol. i. p. 177). It also prescribes, (and in this respect it is quite singular), that after the communicants have received the Cup, water shall be given them, and while receiving it they shall say, "Glory be to the Lord Who hath given us the Body and Blood of our Lord Jesus Christ, world without end. Amen and Amen. So be it, so be it": (see Brightman, p. 242).

two separate uses. Some add the water to the wine at the offertory and others prepare the chalice in the vestry before the service. The latter use has, amongst other things in its favour, the weighty opinion of Archbishop Benson in his Lincoln Judgment (1890). Since the mixing of the water with the wine is no longer directed as a ceremony in the Church of England, it is better not to do it ceremonially ; but since the Church has nowhere declared her intention of altering her ancient practice and using wine without water, it is much better to continue that practice and use the mixed chalice.

CC. THE INDIVIDUAL COMMUNION CUP.

(Quoted on p. 265.)

A remarkable debate on this novelty took place in the General Assembly of the Church of Scotland in 1909. The subject had been investigated by a Committee consisting of ten theological professors, presided over by Professor Cowan, but as they had been unable to agree, they presented a majority and a minority report. The majority maintained that the Words of Institution referred, not to the cup but to the wine, and that the wine was poured out of the common cup into the various vessels of the disciples. They also urged that even if this view were mistaken, and that all the disciples drank from one and the same cup, yet it did not follow that their example was binding on us, for this was a non-essential detail on which the Church might allow variety of practice. The minority report was presented by Professor Cooper, who observed that hitherto the Church of Scotland had been on this point at one with Christian antiquity and the practice of the Primitive Church. He described the innovation as already established in some parishes, and alleged that the communicants found on taking their seats at church that the wine had already been served out for them, the cups having been put out like inkpots at a school examination and without any sacramental action. Further, the communicants were asked to raise their glasses all together, and drink as though to a toast. Professor Cooper averred that if such

practices were sanctioned by the General Assembly the result would be the secession of some of its members. Dr. Clark, K.C., pointed out that the Law of the Kirk admitted of no individual communion cups, and spoke of the new practice as due to medical science run mad. Finally, after prolonged debate, a motion proposed by Dr. Norman Macleod was carried expressing the opinion that there was no sufficient reason for departing from the ancient usage of the Church, regretting the introduction of the novel and undesirable practice of the individual cup, deprecating the disturbance that had been caused by its introduction, but not forbidding it where congregations desired it. While this debate gives evidence of some loyalty to Catholic usage in the Scottish Establishment, there is reason to believe that the new practice is spreading quickly in the United Free Church of Scotland,[1] and very quickly amongst the English Nonconformists.

The Church of England is still undisturbed by the advocates of the individual cup, but there are signs of their presence in our midst. The objection which is undoubtedly felt by many persons to the use of the common cup, may be met if the priest, before handing the cup to a communicant, will wipe the outer side of the rim with a purificator or linen cloth. This is better than permitting the communicant to wipe the rim with his handkerchief, as is sometimes done. In the liturgy of St. Chrysostom the priest is directed after he has received the wine, to wipe the holy cup (and his own lips) with the covering he has in his hands. What is directed by so conservative a Church might also be practised amongst ourselves, and the charge of novelty or irreverence cannot be maintained in view of the orthodox practice.

[1] The Rev. G. H. Morrison, an eminent Glasgow preacher, in an address delivered in February, 1910, to the U.F.C. Theological students, said that nothing had surprised him more than the heroism of his denomination in submitting to the use of the individual communion cup. His conception of heroism is a strange one, but the reference is sufficient to attest the growth of the new practice. Purveyors of the individual communion cups claim that they are now used in upwards of 2000 Nonconformist chapels in England.

DD. THE WORDS "OBJECTIVE" AND "SUBJECTIVE."

(Quoted on p. 266.)

I have purposely refrained from using either of these words, believing that such abstention makes for clearness and leaves less room for misunderstanding. The words in their modern meaning are an importation from Germany, and seem to have been introduced into England by Coleridge. "Objective" is applied to what exists outside of the mind, and "Subjective" to what exists within it. The words are then used in connection with the Holy Communion and we are asked whether we believe that the Presence is Objective or Subjective.

Put in this way the question should be answered by "Both." The Presence is objective, for It is external to the mind, and not created by it; It is subjective, for It is non-existent to the mind until It is discerned by it. The bread and wine which are the vehicles to us of the Presence, are necessary to the Sacrament, and so is the believer himself. The Presence, therefore, is not merely Objective or merely Subjective, but is both. To describe the Real Presence as Objective or Subjective is to commit over again the error of the Mediaeval Church, by defining a religious mystery in terms of a prevailing philosophy. (There is an interesting note on this question in *Notitia Eucharistica*, pp. 858-860.)

EE. ANCIENT EUCHARISTIC PRAYERS.

(Quoted on p. 289.)

The following are selected from Dr. Bright's collection:

1. Before the Celebration. "Cleanse us, O Lord, from our secret faults, and mercifully absolve us from our presumptuous sins, that we may receive Thy holy things with a pure mind; through Jesus Christ our Lord."[1]

2. At the Offertory. "We beseech Thee, O Lord, in Thy mercy to sanctify these gifts, and having received the offering of the spiritual sacrifice, to make us a perpetual oblation unto Thee; through Jesus Christ our Lord."[1]

[1] Leonine Sacramentary.

3. For the other Communicants: "Remember, O Lord, Thy servants and handmaids here present, whose faith and devotion are discerned and known by Thee."[1]

4. For a Friend. "Have mercy, O Lord, upon Thy servant *N.* for whom I offer this sacrifice of praise to Thy Majesty; that he may be able to lead a good life in this world, and happily to attain eternal blessedness."[2]

5. Before the Consecration. "Be present, be present, Jesus, Good High Priest, in the midst of us, as Thou wast in the midst of Thy disciples. Sanctify this oblation."[3]

6. After the Consecration. "Grant, O Lord Jesus Christ, that the Sacrament of Thy Body and Blood, which I, though unworthy, receive, may not be to me a means of judgment and condemnation, but helpful through Thy loving kindness to the salvation of my body and soul."[4]

7. After Communion. "Grant, O Lord, that what we have taken with our mouth, we may receive with our soul, and let that which has been a temporary gift become to us an everlasting remedy; through Jesus Christ our Lord."[5]

"May the heavenly Mystery, O Lord, be to us a renewal of soul and body; and as we have gone through the performance of it, may we feel its effect, through Jesus Christ our Lord."[5]

FF. SPIRITUAL COMMUNION.

(Quoted on p. 295.)

This expression may be applied in two ways:

(1) To any who "by extremity of sickness" or "any other just impediment" is unable to receive the Holy Communion. It is provided by the third rubric in the office of the Communion of the Sick, that the Curate shall instruct such a person "that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering

[1] Roman Canon and Gelasian Sacramentary.
[2] Gregorian Sacramentary
[3] Mozarabic Liturgy.
[4] Sarum Liturgy.
[5] Leonine Sacramentary.

the benefits he hath thereby, and giving Him hearty thanks therefore he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth." The Sarum and the York Manuals and the Sarum Pontifical directed the Priest to say to the sick man who was unable to communicate: "Brother, in this case a true faith sufficeth thee, and a good will: believe only, and thou hast eaten"—echoing St. Augustine's famous commentary on St. John vi. 27-9.

(2) To any who are present at the Service as worshippers and join in the prayers, but who do not participate in the Communion. It is customary now to say that such persons join in the Sacrifice but not in the Sacrament. Language of this kind, however, is a theological inexactitude, as Sacrifice and Sacrament cannot thus be separated, and it is by means of the Sacrament that the communicant consummates the Sacrifice, and appropriates its benefits to himself. Dr. Gore remarks: "It may be much better for Church-people to take part in the prayers than to be absent altogether; but we can never allow ourselves to use language which implies that those who do not communicate can really take part in the sacrifice or that 'non-communicating attendance' is the *normal* Christian act, without giving currency to a view of sacrifice which is less than Christian."[1] It should be granted, however, that baptized children under catechetical instruction, and persons being prepared for Confirmation, may be permitted to attend the Holy Communion, although they take no part except in the prayers, and the value of their act of spiritual communion is dependent on their own faith and knowledge.

GG. THE CUP OF BLESSING AND THE CUP OF GETHSEMANE.

(Quoted on p. 311.)

In His agony in the Garden of Gethsemane our Lord used words which recall some of those in the Institution of the Holy

[1] The Body of Christ, p. 203.

Communion. The words are "this cup" (τὸ ποτήριον τοῦτο). In the Old Testament the figure of the "cup" is used with two very different meanings. It denotes joy, blessedness, and comfort, as in Ps. xvi. 5, xxiii. 5, cxvi. 13, Jer. xvi. 7; and sorrow, fear, and the wrath of God, as in Isai. li. 17, Jer. xxv. 15, Ezek. xxiii. 32, Zec. xii. 2. The idea underlying the double use is that of the twofold purpose for which the cup may be employed —it may contain a draught like wine to make glad the heart, or some bitter draught to act as a medicinal purgative. In the New Testament the former meaning is nowhere found, and the latter meaning seems to have a double reference. In the Apocalypse, the Old Testament idea and meaning is preserved (xiv. 10, xvi. 19, xvii 4, xviii. 6), but in the Gospels the meaning is that of drinking a cup which entails death (St. Mark x. 38-9, St. Matt. xx. 22-3). Probably the idea was derived from the Greek practice of administering a cup of hemlock to certain prisoners condemned to death.

The Cup of Blessing which Christ administered to His disciples, bidding them all drink of it, is the very opposite of the Cup of Gethsemane, of which He alone could drink. It was not merely the cup of death, nor of such a death as He was to die, for on these hypotheses the agony is inexplicable. It was not only red with suffering and shame, but dark with that which is the sting of death, and thus was a foretaste of the agony in which Jesus cried, "My God, My God, why hast Thou forsaken Me?"

HH. THE HOLY COMMUNION AND THE REMISSION OF SINS.

(Quoted on p. 127 and p. 316.)

The connection of the sacrament of Holy Baptism with the remission of sins is so obvious and so universally acknowledged that it is rarely overlooked, but the case is otherwise as regards the Holy Communion. Yet surely the latter, inasmuch as by it we participate in the benefits of the Atonement made by Christ, entails the remission of sins. True, there is a difference in regard to the remission of sins conferred in Baptism and in

the Holy Communion, though that difference is not adequately explained by the Roman distinction between mortal and venial sins. The one sacrament is that of the beginning of Christian life, the other that of its continuance and growth; therefore the one cleanses us and brings us into the New Covenant, and the other applies to us from time to time its blessings, and especially that of remission of sins. The earlier Fathers, as we might expect from the fact that adult baptism was the prevailing administration in their time, say much about the remission of sins conferred in Baptism, and little about that conferred in the Holy Communion. The later Fathers are more explicit, and the liturgies without exception express the belief that remission of sins is conferred in the Holy Communion. Both Luther and Calvin were emphatic on the reality of the cleansing power of the Sacrament to the faithful communicant, and in the English Liturgy we pray "that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood." On this expression there is a note in *Notitia Eucharistica*, pp. 48-2, and there is a chapter of Waterland's *Doctrine of the Eucharist* in which he deals with "Remission of Sins conferred in the Eucharist."

II. APOCALYPTIC LITERATURE IN THE TIME OF CHRIST.

(Quoted on p. 332.)

The large extent and importance of this subject is now being appreciated by theologians, and many scholars are at work upon it. Amongst the books which set forth ascertained results may be mentioned Thomson's *Books which influenced our Lord and His Apostles* (1891), and Charles' *Eschatology, Hebrew, Jewish, and Christian* (1899). Hastings' *Dictionary of Christ and the Gospels* contains an important article on "Apocalyptic Literature" by Prof. Zenos, who reviews briefly eighteen apocalypses, and deals with their history and ideas. He observes: "The significance of apocalyptic literature for the New Testament is very large. In general, apocalyptic furnishes the atmosphere of the New

Testament. Its form, its language, and its material are extensively used." He adds in a note, however, that the originality of the New Testament is beyond question. In the text of his article he proceeds to say that the most important point of contact between apocalyptic literature and the New Testament is in subject matter, and concludes thus: "The simplest way to describe the relation is to say that Jesus and the writers of the New Testament found the forms of thought made use of in apocalyptic literature convenient vehicles, and have cast the gospel of God's redemptive love into these as into moulds. The Messianism of the apocalyptists has thus become unfolded into the Christology of the New Testament" (*D.C. and G.* i. p. 94).

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